Masnavi

of

Moulana Jalaluddin

RUMI

BOOK IV

Unity

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مقدّمهٔ دفتر چهارم مثنوی

بسم الله الرّحمٰن الرّحیم

اَلظَّعْنُ الرّابُع، اِلیٰ اَحْسَنِ المَرابع، و اَجَلَّ الْمَنافِع، تُسَرُّ قُلُوبُ الْعارفینَ بِمُطالَعَتِه، کَسُرُورِالّرِیاض بِصَوْبِ الْغَمام، وَ اُنْسِ الْعُیون بِطیبِ الْمَنام، فیهِ اِرْتیاحُ الْارواح وَ شِفاءُ الْاَشْباح، وَ هُوَ کَما یَشْتَهیهِ الْمُخْلِصُونَ وَ یَهْوَوْنَهُ، وَ یَطْلُبُه اَلسّالِکُونَ وَ یَتَمَنّوْنَهُ، لِلْعُیونِ قُرَّةً وَ لِلنُّفوُسِ مَسَرَّةً، اَطْیَبُ الثِّمارِلِمَنِ اجْتَنیٰ وَ اَجَلُ الْمُراداتِ وَالْمُنیٰ. مُوصِلُ الْعَلیل اِلی طَبیبِهِ وَ هادِی الْمُحِبِّ اِلی حَبیبِهِ وَ هُوَ بِحَمْدِاللهِ مِنْ اَعْظَمِ الْمَواهِبِ وَ اَنْفَسِ الرَّغایِبِ، مُجَدِّدُعَهْدِالْاُلْفَةِ مُسَهِّلُ عُسْرِ اَصْحابِ الْکُلْفَةِ، یَزِیدُ النَّظَرُ فیهِ اَسَفاً لِمَنْ بَعُدَ، وَ سُرُوراًوَ شُکْراً لِمَنْ سَعِدَ، تَضَمَّنَ صَدْرُهُ مالَمْ یَتَضَمَّنْ صُدُورُالْغانیاتِ مِنَ الْحُلَلِ، جَزاءً لِاَهْلِ الْعِلْمِ وَالْعَمَلِ، وَ هُوَ کَبَدْرٍ طَلَعَ وَ جَدٍّ رَجَعَ، رایدٌ عَلی تَأْمیلِ الْآمِلینَ ، رایدٌ لِرَوْدِالْعامِلینَ، یَرْفَعُ الْاَمَلَ بَعْدَ انْخِفاضِه، وَ یَبْسُطُ الرَّجاءَ بَعْدَ انْقِباضِه، کَشَمْسٍ اَشْرَقَتْ مِنْ بَیْنِ غَمامٍ تَفَرَّقَت، نُورٌ لِاَصْحابِنا وَ کَنْزٌ لِاَعْقابِنا، وَ نَسْأَلُ اللهَ التَّوفیقَ لِشُکْرِهِ، فَاِنَّ الشُّکْرَ قَیْدٌ لِلْعَتیدِ وَ صَیْدٌ لِلْمَزیدِ وَ لایَکوُنُ اِلّا ما یُریدُ.

وَ مِمّا شَجانی اَنَّنی کُنْتُ نایماً — عَلَّلُ مِنْ بَرْدٍ بِطیبِ التَّنَسُّمِ
اِلی اَنْ دَعَتْ وَ رَقاءُفی غُصْنِ اَیْکَةٍ — تُغَرِّدُ مَبْکاها بِحُسْنِ التَّرَنُّمِ
فَلَوْ قَبْلَ مَبْکاها بَکَیْتُ صَبابَةً — لِسُعْدی شَفَیْتُ النَّفْسَ قَبْلَ التَنَدُّمِ
وَلکنْ بَکَتْ قَبْلی ، فَهَیَّجَ لِیَ الْبُکا — بُکاها، فَقُلْتُ الْفَضْلُ لِلْمُتَقَدِّمِ

رَحِمَ اللهُ الْمُتَقَدِّمینَ وَ الْمُتَأَخِّرینَ وَالْمُنْجِزینَ وَالْمُتَنَجِّزینَ، بِفَضْلِهِ وَ کَرَمِهِ وَ جَزیلِ آلائِهِ وَ نِعَمِهِ فَهُوَ خَیْرُمَسْؤُولٍ وَ اَکْرَمُ مَأمُولٍ وَاللهُ خَیْرٌ حافِظاً وَ هُوَ اَرْحَمُ الرّاحِمینَ وَ خَیْرُالْمُؤْنِسینَ وَ خَیْرُالْوارِثینَ وَ خَیْرُمُخْلِفٍ رازِقٍ لِلْعابِدینَ الزّارِعینَ الْحارِثینَ، وَصَلَّی اللهُ عَلی مُحَمَّدٍ وَ عَلی جَمیعِ الْاَنبیاءِ وَ الْمُرسَلینَ آمینَ یا رَبَّ الْعالَمینَ.

BOOK IV

In the Name of God the Compassionate, the Merciful.

The Fourth Journey to the best of abodes and the greatest of advantages: by its perusal the hearts of gnostics will be rejoiced as the meadows rejoice in the downpour of the clouds and as the eyes delight in the pleasantness of sleep. Therein is cheer for spirits and healing for bodies; and it is like what the sincere crave and love, and like what the travellers seek and wish for—a refreshment to eyes, and a joy to souls; the sweetest of fruits for them that cull, and the most sublime of things desired and coveted; bringing the sick man to his physician and guiding the lover to his beloved. And, to God be the praise, it is the grandest of gifts and the most precious of prizes; the renewer of the covenant of friendship and the easer of the difficulty of those in trouble. The study of it will increase the sorrow of them that are estranged and the joy and thankfulness of them that are blest. Its bosom holds a cargo of fineries such as are not carried on the bosoms of young ladies, to be a compensation to followers of the theory and practice; for it is like a full-moon that has risen and a fortune that has returned, exceeding the hope of the hopeful and providing forage for the doers of works. It raises expectation after depression and expands hope after contraction—like a sun that shone forth radiantly amid clouds dispersed. It is a light to our friends and a treasure for our descendants.

And we ask God to help us to give Him thanks, for indeed thanksgiving is a means of binding fast that which is already in hand and of capturing more besides, albeit naught comes to pass but what He purposes.

"And one of the things that stirred me to love-desire was that I was sleeping, diverted by the sweet exhalations of the cool air, Till a grey dove in the boughs of a thicket called, trilling beautifully with long-drawn sobs.

And if, before her sobbing, I had sobbed from passion for Su'dá, I should have healed my soul (of its pain) ere repenting;

But she sobbed before me, and her sobbing roused me to sob, and I said, 'The pre-eminence belongs to him that leads the way.'"

May God have mercy on those who lead the way and those who come behind and those who fulfil and those who seek to fulfil, (and may He bless them) with His grace and bounty and with His large benefits and favours! For He is the best object of petition and the noblest object of hope; and *God is the best protector and the most merciful of them that show mercy*, and the best of friends and the best of heirs and the best replacer (of what has been consumed) and provider for the devotees who sow and till (the soil of good works).

And God bless Mohammed and all the Prophets

دفتر چهارم

In the Name of God the Compassionate, the Merciful.

ای ضیاء الحق حسام الدین توی
که گذشت از مه به نورت مثنوی

O Ziya ul-Haqq, Husamu'din, you are he through whose light
the *Masnavi* has surpassed the moon.

همت عالی تو ای مرتجا
می‌کشد این را خدا داند کجا

O you in whom hopes are placed,
your lofty aspiration is drawing this God knows where.

گردن این مثنوی را بسته‌ای
می‌کشی آن سوی که دانسته‌ای

You have bound the neck of this *Masnavi*:
you are drawing it in the direction known to you.

مثنوی پویان کشنده ناپدید
ناپدید از جاهلی کش نیست دید

The *Masnavi* is running on, the drawer is unseen—
unseen by the ignorant one who has no insight.

مثنوی را چون تو مبدا بوده‌ای
گر فزون گردد تواش افزوده‌ای

Inasmuch as you have been the origin of the *Masnavi*,
if it increases, you have caused it to increase.

چون چنین خواهی خدا خواهد چنین
می‌دهد حق آرزوی متقین

Since you wish it so, God wishes it so:
God grants the desire of the devout.

کان لله بوده‌ای در ما مضی
تا که کان الله پیش آمد جزا

In the past you have been "he belongs to God,"
so that "God belongs" has come in recompense.

مثنوی از تو هزاران شکر داشت
در دعا و شکر کفها بر فراشت

On your account the *Masnavi* had thousands of thanksgivings:
it lifted up its hands in prayer and thanksgiving.

در لب و کفش خدا شکر تو دید
فضل کرد و لطف فرمود و مزید

God saw thanksgiving to you on its lips and in its hands:
He showed grace and bestowed favour and increase;

ز انکه شاکر را زیادت وعده است
آن چنان که قرب مزد سجده است

For to him that gives thanks increase is promised,
just as nearness is the reward for prostration.

گفت وَ اسْجُدْ وَ اقْتَرِبْ یزدان ما
قرب جان شد سجده‌ی ابدان ما

Our God has said, "*And prostrate yourself and come near*":
the prostration of our bodies is become the nearness of the spirit.

گر زیادت می‌شود زین رو بود
نه از برای بوش و های و هو بود

If increase is accruing, it is for this reason;
it is not for the sake of vainglory and noise.

با تو ما چون رز به تابستان خوشیم
حکم داری هین بکش تا می‌کشیم

We are glad with you as the vineyard in the summer heat:
you have the authority: come, draw that we may always be drawing.

خوش بکش این کاروان را تا به حج
ای امیر صبر مفتاح الفرج

Draw happily this caravan to the Pilgrimage,
O Commander of "Patience is the key to joy."

حج زیارت کردن خانه بود
حج رب البیت مردانه بود

The Pilgrimage consists in visiting the House,
the Pilgrimage to the Lord of the House is worthy of a man.

ز آن ضیا گفتم حسام الدین ترا
که تو خورشیدی و این دو وصفها

I called you Ziya Husamu'din because you are the Sun,
and these two are epithets descriptive;

کاین حسام و این ضیا یکی است هین
تیغ خورشید از ضیا باشد یقین

For, mark you, this sword and this radiance are one:
the sun's sword is certainly of the radiance.

نور از آن ماه باشد وین ضیا
آن خورشید این فرو خوان از نبا

Nur belongs to the moon, and this radiance (*Ziya)* belongs to the sun:
read this in the *Qur'an*.

شمس را قرآن ضیا خواند ای پدر
و آن قمر را نور خواند این را نگر

The *Qur'an* has called the sun *Ziya*, O father,
and it has called the moon *Nur.* Consider this!

شمس چون عالی‌تر آمد خود ز ماه
پس ضیا از نور افزون دان به جاه

Since the sun is more exalted even than the moon,
know, then, that Ziya is superior to Nur in dignity.

بس کس اندر نور مه منهج ندید
چون بر آمد آفتاب آن شد پدید

Many a one did not see the way in the moonlight;
it became visible as soon as the sun rose.

آفتاب اعواض را کامل نمود
لاجرم بازارها در روز بود

The sun displayed objects of exchange perfectly:
of necessity, markets were in the daytime,

تا که قلب و نقد نیك آید پدید
تا بود از غبن و از حیله بعید

In order that the false coin and the good money might come into view,
and that he might be far from swindling and trickery.

تا که نورش کاملِ آمد در زمین
تاجران را رَحْمَةً للعالمین

Until its light came to perfection on the earth,
a universal mercy to the traders;

لیك بر قلاب مبغوض است و سخت
ز انك ازو شد کاسد او را نقد و رخت

But to the counterfeiter it is hateful and grievous,
because by it his money and wares are made unsaleable.

پس عدوی جان صراف است قلب
دشمن درویش که بود غیر کلب

Hence the false coin is the mortal foe of the money-changer:
who is the enemy of the dervish but the dog?

انبیا با دشمنان بر می‌تنند
پس ملایك رب سلم می‌زنند

The prophets contend with their enemies;
then the angels utter cries of "Save, O Lord,"

کاین چراغی را که هست او نور کار
از پف و دمهای دزدان دور دار

Saying, "Keep this Lamp, which is light-disseminating,
far from the puffs and breaths of thieves"

دزد و قلاب است خصم نور بس
زین دو ای فریادرس فریاد رس

Only the thief and the counterfeiter are adversaries of the light:
succour from these two, O Succourer!

روشنی بر دفتر چارم بریز
کافتاب از چرخ چارم کرد خیز

Shed light upon the Fourth Book,
for the sun rose from the Fourth Heaven.

هین ز چارم نور ده خورشیدوار
تا بتابد بر بلاد و بر دیار

Come, give light, like the sun, from the Fourth Book,
so that it may shine upon countries and inhabited lands.

هر کش افسانه بخواند افسانه است
و انکه دیدش نقد خود مردانه است

Whoever reads it an idle tale, he is an idle tale;
and he who regards it as money in his own hands is like a man.

آب نیل است و به قبطی خون نمود
قوم موسی را نه خون بد آب بود

It is the water of the Nile, which seemed blood to the Egyptian,
to the people of Moses was not blood, but water.

دشمن این حرف این دم در نظر
شد ممثل سر نگون اندر سقر

At this moment the enemy of these words
is pictured in sight headlong into Hell-fire.

ای ضیاء الحق تو دیدی حال او
حق نمودت پاسخ افعال او

O Ziya ul-Haqq, you have seen his state:
God has shown unto you the answer to his actions.

دیده‌ی غیبت چو غیب است اوستاد
کم مبادا زین جهان این دید و داد

Your eye which beholds the invisible is a master like the Invisible:
may this vision and gift not vanish from this world!

این حکایت را که نقد وقت ماست
گر تمامش می‌کنی اینجا رواست

If you will complete this story,
which is the current coin of our present state, it is fitting.

ناکسان را ترك کن بهر کسان
قصه را پایان بر و مخلص رسان

Leave the unworthy folk for the sake of the worthy:
bring the tale to the end and conduct it to the issue.

این حکایت گر نشد آن جا تمام
چارمین جلد است آرش در نظام

If this story was not finished there, it is the Fourth Volume:
set it out in order.

تمامی حکایت آن عاشق که از عسس گریخت در باغی مجهولِ خود معشوق را در باغ یافت و عسس را از شادی دعای خیر می‌کرد و می‌گفت که عَسی أَنْ تَکْرَهُوا شَیْئاً وَ هُوَ خَیْرٌ لَکُمْ

Conclusion of the story of the lover who fled from the night-patrol into an orchard unknown to him and for joy at finding his beloved in the orchard called down blessings on the night-patrol and said, "It may be that you loathe a thing although it is better for you."

اندر آن بودیم کان شخص از عسس
راند اندر باغ از خوفی فرس

We were at the point where that person in terror from the night-patrol
galloped into the orchard.

بود اندر باغ آن صاحب جمال
کز غمش این در عنا بد هشت سال

In the orchard was the beauteous one
for love of whom this had been in tribulation eight years.

سایه‌ی او را نبود امکان دید
همچو عنقا وصف او را می‌شنید

He had no possibility of seeing her shadow:
he was hearing the description of her, as the Anqa,

جز یکی لقیه که اول از قضا
بر وی افتاد و شد او را دل ربا

Except one meeting which happened to him by destiny at the first
and ravished his heart

بعد از آن چندان که می‌کوشید او
خود مجالش می‌نداد آن تند خو

After that, however much effort he made,
in sooth that cruel one would give him no opportunity.

نه به لابه چاره بودش نه به مال
چشم پر و بی‌طمع بود آن نهال

Neither entreaty nor wealth availed him:
that sapling was fully satisfied and without desire.

عاشق هر پیشه‌ای و مطلبی
حق بیالود اول کارش لبی

The lover of any craft or object of pursuit,
God has touched his lip at the beginning of the affair;

چون بد آن آسیب در جست آمدند
پیش پاشان می‌نهد هر روز بند

When at that contact they have entered upon the quest,
He lays a snare before their feet every day.

چون در افگندش به جست و جوی کار
بعد از آن در بست که کابین بیار

When He has plunged him into search for the matter,
after that He shuts the door, saying, "Bring the dowry"

هم بر آن بو می‌تنند و می‌روند
هر دمی راجی و آیس می‌شوند

Still they cling to that scent and go:
at every moment they become hopeful and despairing.

هر کسی را هست اومید بری
که گشادندش در آن روزی دری

Everyone has hope of the fruit
to which a door was opened to him on a certain day;

باز در بستندش و آن در پرست
بر همان اومید آتش پا شده‌ست

Then it was shut again; that devotee to the door,
in the same hope, has become fire-footed.

چون در آمد خوش در آن باغ آن جوان
خود فرو شد پا به گنجش ناگهان

When the youth joyously entered that orchard,
truly on a sudden his foot sank in the treasure.

مر عسس را ساخته یزدان سبب
تا ز بیم او دود در باغ شب

God had made the night-patrol the means,
so that in fear of him he should run into the orchard by night

بیند آن معشوقه را او با چراغ
طالب انگشتری در جوی باغ

And should see the beloved one searching with a lantern
for a ring in the rivulet of the orchard

پس قرین می‌کرد از ذوق آن نفس
با ثنای حق دعای آن عسس

Therefore at that moment, from the delight,
he joined praise of God with prayers for the night-patrol,

که زیان کردم عسس را از گریز
بیست چندان سیم و زر بر وی بریز

Saying, "I caused loss to the night-patrol by fleeing:
scatter over him twenty times as much silver and gold.

از عوانی مر و را آزاد کن
آن چنان که شادم او را شاد کن

Set him free from policing:
make him glad even as I am glad.

سعد دارش این جهان و آن جهان
از عوانی و سگی‌اش وارهان

Keep him blest in this world and in that world,
deliver him from policing and currishness—

گر چه خوی آن عوان هست ای خدا
که هماره خلق را خواهد بلا

Though it is the nature of that policeman,
O God that he always desires the people to be afflicted"

گر خبر آید که شه جرمی نهاد
بر مسلمانان شود او زفت و شاد

If news come that the king has imposed a fine upon the Moslems,
he waxes big and exultant;

ور خبر آید که شه رحمت نمود
از مسلمانان فگند آن را به جود

And if news come that the king has shown mercy
and has generously taken off that from the Moslems,

ماتمی در جان او افتد از آن
صد چنین ادبارها دارد عوان

Mournfulness falls upon his soul thereat:
the policeman has a hundred such depravities.

او عوان را در دعا در می‌کشید
کز عوان او را چنان راحت رسید

He was bringing the policeman into the prayer,
because such solace had come to him from the policeman.

بر همه زهر و بر او تریاق بود
آن عوان پیوند آن مشتاق بود

He was poison to all, but to him the antidote:
the policeman was the means of uniting that longing lover.

پس بد مطلق نباشد در جهان
بد به نسبت باشد این را هم بدان

Hence there is no absolute evil in the world: evil is relative.
Know this also.

در زمانه هیچ زهر و قند نیست
که یکی را پا دگر را بند نیست

In Time there is no poison or sugar
that is not a foot to one and a fetter to another—

مر یکی را پا دگر را پای‌بند
مر یکی را زهر و بر دیگر چو قند

To one a foot, to another a fetter;
to one a poison and to another like sugar

زهر مار آن مار را باشد حیات
نسبتش با آدمی باشد ممات

Snake-poison is life to the snake,
it is death in relation to man.

خلق آبی را بود دریا چو باغ
خلق خاکی را بود آن مرگ و داغ

The sea is as a garden to the water-creatures;
to the creatures of earth it is death and a brand.

همچنین بر می‌شمر ای مرد کار
نسبت این از یکی کس تا هزار

Reckon up likewise, O man of experience,
this relativity from a single individual to a thousand.

زید اندر حق آن شیطان بود
در حق شخصی دگر سلطان بود

Zayd, in regard to that one, may be a devil,
in regard to another person he may be a sultan.

آن بگوید زید صدیق سنی است
وین بگوید زید گبر کشتنی است

That one will say that Zayd is an exalted *siddiq*,
and this one will say that Zayd is an infidel who ought to be killed.

زید يك ذات است بر آن يك جنان
او بر این دیگر همه رنج و زیان

Zayd is one person—to that one a shield,
to this other one wholly pain and loss.

گر تو خواهی کاو ترا باشد شکر
پس و را از چشم عشاقش نگر

If you wish that he should be sugar to you,
then look on him with the eye of lovers.

منگر از چشم خودت آن خوب را
بین به چشم طالبان مطلوب را

Do not look on that Beauteous One with your own eye:
behold the Sought with the eye of seekers.

چشم خود بر بند ز آن خوش چشم تو
عاریت کن چشم از عشاق او

Shut your own eye to that Sweet-eyed One:
borrow an eye from His lovers.

بلك از او کن عاریت چشم و نظر
پس ز چشم او به روی او نگر

Nay, borrow eye and sight from Him,
and then look on His face with His eye,

تا شوی ایمن ز سیری و ملال
گفت کان الله له زین ذو الجلال

So that you may be secure from satiety and weariness:
on this account the Almighty said, “God shall belong to him:

چشم او من باشم و دست و دلش
تا رهد از مدبریها مقبلش

I shall be his eye and hand and heart,”
to the end that His fortunate one should escape from adversities

هر چه مکروه است چون شد او دلیل
سوی محبوبت حبیب است و خلیل

Whatever is loathed is a lover and friend
when it becomes your guide towards your beloved.

حکایت آن واعظ که هر آغاز تذکیر دعای ظالمان و سخت دلان و بی‌اعتقادان کردی

Story of the preacher who at the beginning of every exhortation used to pray for the unjust and hard-hearted and irreligious

آن یکی واعظ چو بر تخت آمدی
قاطعان راه را داعی شدی

A certain preacher, whenever he mounted the pulpit,
would begin to pray for the highway robbers.

دست بر می‌داشت یا رب رحم ران
بر بدان و مفسدان و طاغیان

He would lift up his hand, “O Lord,
let mercy fall upon evil men and corrupters and insolent transgressors,

بر همه‌ی تسخر کنان اهل خیر
بر همه‌ی کافر دلان و اهل دیر

Upon all who make a mock of the good people, upon all whose hearts
are unbelieving and those who dwell in the Christian monastery."

می‌نکردی او دعا بر اصفیا
می‌نکردی جز خبیثان را دعا

He would not pray for the pure;
he would pray for none but the wicked.

مر و را گفتند کاین معهود نیست
دعوت اهل ضلالت جود نیست

They said to him, "This is unknown:
it is no generosity to pray for the people of unrighteousness."

گفت نیکویی از اینها دیده‌ام
من دعاشان زین سبب بگزیده‌ام

He replied, "I have seen goodness from these folk:
for this reason I have chosen to pray for them.

خبث و ظلم و جور چندان ساختند
که مرا از شر به خیر انداختند

They wrought so much wickedness and injustice and oppression
that they cast me forth from evil into good.

هر گهی که رو به دنیا کردمی
من از ایشان زخم و ضربت خوردمی

Whenever I turned my face towards this world,
I suffered blows and beating from them,

کردمی از زخم آن جانب پناه
باز آوردندمی گرگان به راه

And took refuge from the blows yonder:
the wolves were always bringing me back into the Way.

چون سبب ساز صلاح من شدند
پس دعاشان بر من است ای هوشمند

Inasmuch as they contrived the means of my welfare,
it behooves me to pray for them, O intelligent one."

بنده می‌نالد به حق از درد و نیش
صد شکایت می‌کند از رنج خویش

The servant complains to God of pain and smart:
he makes a hundred complaints of his pain.

حق همی‌گوید که آخر رنج و درد
مر ترا لابه‌کنان و راست کرد

God says, "After all, grief and pain
have made you humbly entreating and righteous.

این گله ز آن نعمتی کن کت زند
از در ما دور و مطرودت کند

Make this complaint of the bounty that befalls you
and removes you far from My door and makes you an outcast."

در حقیقت هر عدو داروی تست
کیمیا و نافع و دل جوی تست

In reality every foe is your medicine: he is an elixir and beneficial
and one that seeks to win your heart;

که از او اندر گریزی در خلا
استعانت جویی از لطف خدا

For you flee from him into solitude
and would gladly implore help of God's grace.

در حقیقت دوستانت دشمنند
که ز حضرت دور و مشغولت کنند

Your friends are really enemies,
for they make you far from the Presence and occupied.

هست حیوانی که نامش اشغر است
او به زخم چوب زفت و لمتر است

There is an animal whose name is *ushghur* (porcupine):
it is stout and big by blows of the stick.

تا که چوبش می‌زنی به می‌شود
او ز زخم چوب فربه می‌شود

The more you cudgel it, the more it thrives:
it grows fat on blows of the stick.

نفس مومن اشغری آمد یقین
کاو به زخم رنج زفت است و سمین

Assuredly the true believer's soul is a porcupine,
for it is stout and fat by the blows of tribulation.

زین سبب بر انبیا رنج و شکست
از همه خلق جهان افزون‌تر است

For this reason the tribulation and abasement upon the prophets
is greater than all the creatures in the world,

تا ز جانها جانشان شد زفت‌تر
که ندیدند آن بلا قوم دگر

So that their souls became stouter than souls;
for no other class of people suffered that affliction.

پوست از دارو بلاکش می‌شود
چون ادیم طایفی خوش می‌شود

The hide is afflicted by the medicine,
it becomes sweet like Tá'if leather;

ور نه تلخ و تیز مالیدی در او
گنده گشتی ناخوش و ناپاك بو

And if he did not rub the bitter and acrid liquor into it,
it would become fetid, unpleasant, and foul-smelling.

آدمی را پوست نامد بوغ دان
از رطوبتها شده زشت و گران

Know that Man is an untanned hide,
made noisome and gross by humours.

تلخ و تیز و مالش بسیار ده
تا شود پاك و لطیف و بافره

Give bitter and acrid and much rubbing,
that he may become pure and lovely and exceedingly strong;

ور نمی‌تانی رضا ده ای عیار
گر خدا رنجت دهد بی‌اختیار

But if you cannot, be content, O cunning one,
if God give you tribulation without choice,

که بلای دوست تطهیر شماست
علم او بالای تدبیر شماست

For affliction by the Friend is your being purified:
His knowledge is above your contrivance.

چون صفا بیند بلا شیرین شود
خوش شود دارو چو صحت بین شود

The affliction becomes sweet when he sees happiness:
the medicine becomes sweet when he regards health.

برد بیند خویش را در عین مات
پس بگوید اقتلوني یا ثقات

He sees victory for himself in the very essence of checkmate;
therefore he says, "Kill me, O trusty ones!"

این عوان در حق غیری سود شد
لیك اندر حق خود مردود شد

This policeman became a profit in respect of another,
but he became reprobate in respect of himself.

رحم ایمانی از او ببریده شد
کین شیطانی بر او پیچیده شد

The mercy appertaining to the Faith was cut off from him;
the hate inherent in the Devil enfolded him.

کارگاه خشم گشت و کین‌وری
کینه دان اصل ضلال و کافری

He became a factory of anger and hatred:
know that hate is the root of error and infidelity.

سؤال کردن از عیسی علیه السلام که در وجود از همه‌ی صعبها صعب‌تر چیست

How they asked Jesus, on whom be peace, saying, "O Spirit of God, what is the hardest thing to bear of all the hard things in existence?"

گفت عیسی را یکی هشیار سر
چیست در هستی ز جمله صعب‌تر

A sober-minded man said to Jesus,
"What is the hardest to bear of all things in existence?"

گفتش ای جان صعب‌تر خشم خدا
که از آن دوزخ همی‌لرزد چو ما

He replied, "O soul, the hardest is God's anger,
on account of which Hell is trembling as we."

گفت از این خشم خدا چه بود امان
گفت ترك خشم خویش اندر زمان

He said, "What is the security against this anger of God?"
Jesus said, "To abandon your own anger at once."

پس عوان که معدن این خشم گشت
خشم زشتش از سبع هم در گذشت

Therefore, as the policeman became this anger's mine,
his ugly anger surpassed even a wild beast.

چه امیدستش به رحمت جز مگر
باز گردد ز آن صفت آن بی‌هنر

What hope is there for him of mercy,
unless perchance that graceless man should turn back from that quality?

گر چه عالم را از ایشان چاره نیست
این سخن اندر ضلال افکندنی است

Although the world cannot do without them,
this statement is a casting into error.

چاره نبود هر جهان را از چمین
لیك نبود آن چمین ماء معین

The world cannot do without urine either,
but that urine is not *clear running water*.

قصد خیانت کردن عاشق و بانگ بر زدن معشوق بر وی

The lover's attempted treachery, and how the beloved scolded him.

چون که تنهایش بدید آن ساده مرد
زود او قصد کنار و بوسه کرد

When that simpleton found her alone,
at once he attempted to embrace and kiss her.

بانگ بر وی زد به هیبت آن نگار
که مرو گستاخ ادب را هوش دار

The beauty with an awesome demeanor raised her voice against him,
saying, "Do not behave impudently, be mindful of good manners!"

گفت آخر خلوت است و خلق نی
آب حاضر تشنه‌ای همچون منی

He said, "Why, there is privacy, and no people:
the water at hand, and a thirsty man like me!

کس نمی‌جنبد در این جا جز که باد
کیست حاضر کیست مانع زین گشاد

None is moving here but the wind. Who is present?
Who will hinder from this conquest?"

گفت ای شیدا تو ابله بوده‌ای
ابلهی و ز عاقلان نشنوده‌ای

"O madman," said she, "you have been a fool:
a fool you are and have not hearkened to the wise.

باد را دیدی که می‌جنبد بدان
باد جنبانی است اینجا باد ران

You saw the wind moving: know that a Mover of the wind is here,
who drives the wind along."

مروحه‌ی تصریف صنع ایزدش
زد بر این باد و همی‌جنباندش

The fan, namely, the direction of its course by God's action,
smote upon this wind and is always keeping it in movement.

جزو بادی که به حکم مادر است
باد بیزن تا نجنبانی نجست

The portion of wind that is in our control
does not stir till you move the fan.

جنبش این جزو باد ای ساده مرد
بی‌تو و بی‌بادبیزن سر نکرد

Without you and without the fan
the movement of this portion of wind does not arise, O simpleton.

جنبش باد نفس کاندر لب است
تابع تصریف جان و قالب است

The movement of the wind of the breath, which is on the lips,
follows the course directed by the spirit and the body.

گاه دم را مدح و پیغامی کنی
گاه دم را هجو و دشنامی کنی

At one time you make the breath to be a eulogy and a message;
at another time you make the breath to be a satire and a foul speech.

پس بدان احوال دیگر بادها
که ز جزوی کل همی‌بیند نهی

Understand, then, the cases of other winds;
for from a part the intellect perceives the whole.

باد را حق گه بهاری می‌کند
در دی‌اش زین لطف عاری می‌کند

God sometimes makes the wind vernal:
in December He divests it of this kindliness.

بر گروه عاد صرصر می‌کند
باز بر هودش معطر می‌کند

He makes it a *sarsar* (intensely cold and violent) for the people of ʻAd;
again, He makes it perfumed for Hud

می‌کند یك باد را زهر سموم
مر صبا را می‌کند خرم قدوم

One wind He makes the poison of the simoom;
He makes the advent of the east-wind to be delightful.

باد دم را بر تو بنهاد او اساس
تا کنی هر باد را بر وی قیاس

He has founded the wind of the breath in you,
in order that thereby you may judge analogically of every wind.

دم نمی‌گردد سخن بی‌لطف و قهر
بر گروهی شهد و بر قومی است زهر

The breath does not become speech without gentleness or harshness:
it is honey for one set of people and poison for another class.

مروحه جنبان پی انعام کس
و ز برای قهر هر پشه و مگس

The fan is moving for the benefit of the person,
and for the subjugation of every fly and gnat.

مروحه‌ی تقدیر ربانی چرا
پر نباشد ز امتحان و ابتلا

Why should not the fan of Divine fore-ordainment
be fraught with trial and probation?

چون که جزو باد دم یا مروحه
نیست الا مفسده یا مصلحه

Inasmuch as the part, namely, the wind of the breath or the fan,
is nothing but a cause of injury or advantage,

این شمال و این صبا و این دبور
کی بود از لطف و از انعام دور

How should this north-wind and this east-wind and this west- wind
be remote from favour and conferring bounty?

یك کف گندم ز انباری ببین
فهم کن کان جمله باشد همچنین

Look at a handful of wheat from a granary,
and apprehend that the whole of it will be just like this.

کل باد از برج باد آسمان
کی جهد بی‌مروحه‌ی آن بادران

How should the whole of the wind rush forth from the mansion
of the wind in Heaven without the fan of that Driver of the wind?

بر سر خرمن به وقت انتقاد
نه که فلاحان ز حق جویند باد

Is it not the fact that at winnowing-time
the labourers on the threshing-floor beseech God for wind?

تا جدا گردد ز گندم کاهها
تا به انباری رود یا چاهها

In order that the straws may be separated from the wheat,
so that it may go into a granary or pits?

چون بماند دیر آن باد وزان
جمله را بینی به حق لابه‌کنان

When the blowing wind is long delayed,
you may see them all making humble entreaty to God.

همچنین در طلق آن باد ولاد
گر نیاید بانگ درد آید که داد

Likewise, in child birth, if the wind of childbirth doesn't come,
there comes a woeful cry for help.

گر نمی‌دانند کش راننده اوست
باد را پس کردن زاری چه خوست

If they are not aware that He is its Driver,
then what disposes to pray piteously for the wind?

اهل کشتی همچنین جویای باد
جمله خواهانش از آن رب العباد

Likewise, those in ship are desirous of the wind:
they all are begging for it from the Lord of Mankind.

همچنین در درد دندانها ز باد
دفع می‌خواهی به سوز و اعتقاد

Likewise, in toothache you beg ardently and earnestly
to be defended from the wind.

از خدا لابه‌کنان آن جندیان
که بده باد ظفر ای کامران

The soldiers beseech God humbly, saying, “Give the wind of victory,
O You whose every wish is fulfilled!”

رقعه‌ی تعویذ می‌خواهند نیز
در شکنجه‌ی طلق زن از هر عزیز

Also, in the throes of childbirth, folk beg from every venerated
a piece of paper inscribed with a charm.

پس همه دانسته‌اند آن را یقین
که فرستد باد رب العالمین

Therefore all have known for certain
that the wind is sent by the *Lord of created beings*.

پس یقین در عقل هر داننده هست
اینکه با جنبنده جنباننده هست

Therefore in the mind of every one possessing knowledge this is certain,
that with everything that moves there is a mover.

گر تو او را می‌نبینی در نظر
فهم کن آن را به اظهار اثر

If you do not see him visibly,
apprehend him by means of the manifestation of the effect.

تن به جان جنبد نمی‌بینی تو جان
لیك از جنبیدن تن جان بدان

The body is moved by the spirit: you do not see the spirit;
but from the movement of the body know the spirit.

گفت او گر ابلهم من در ادب
زیرکم اندر وفا و در طلب

He said, “If I am foolish in manners,
I am wise in respect of faithfulness and pursuit.”

گفت ادب این بود خود که دیده شد
آن دگر را خود همی‌دانی تو لد

She replied, “Truly the manners were these which have been seen;
as for the other, you yourself know, perverse fellow!

قصه‌ی آن صوفی که زن خود را با بیگانه بگرفت

Story of the Sufi who caught his wife with a strange man

صوفیی آمد به سوی خانه روز
خانه یك در بود و زن با کفش دوز

A Sufi came to his house in the daytime:
the house had one door, and his wife was with a cobbler.

جفت گشته با رهی خویش زن
اندر آن یك حجره از وسواس تن

In that room the woman and her paramour,
from physical temptation, were coupled together.

چون بزد صوفی به جد در چاشتگاه
هر دو درماندند نه حیلت نه راه

When in the forenoon the Sufi knocked on the door with all his might,
both were at a loss: neither device nor way.

هیچ معهودش نبد کاو آن زمان
سوی خانه باز گردد از دکان

It was never known for him to return home
from the shop at that time,

قاصدا آن روز بی‌وقت آن مروع
از خیالی کرد تا خانه رجوع

But on that day the alarmed man purposely returned to his house
at an unseasonable hour, because he was suspicious.

اعتماد زن بر آن کاو هیچ بار
این زمان با خانه نامد او ز کار

The wife’s confidence was on the fact
that he had never come home from his work at this time.

آن قیاسش راست نامد از قضا
گر چه ستار است هم بدهد سزا

By consequence, her reasoning did not come right:
though He is the Coverer, still He will impose the penalty.

چون که بد کردی بترس ایمن مباش
ز انکه تخم است و برویاند خداش

When you have done evil, be afraid, do not be secure,
since it is seed, and God will cause it to grow.

چند گاهی او بپوشاند که تا
آیدت ز آن بد پشیمان و حیا

For awhile He covers it up,
to the end that sorrow and shame for that evil may come to you.

عهد عمر آن امیر مومنان
داد دزدی را به جلاد و عوان

In the time of Umar, that Prince of the Faithful
gave a thief over to the executioner and officer of police.

بانگ زد آن دزد کای میر دیار
اولین بار است جرمم زینهار

The thief cried out, saying, ‘O Prince of the land,
this is my first offence. Mercy!’

گفت عمر حاش لله که خدا
بار اول قهر بارد در جزا

‘God protect,’ said ‘Umar,
‘that God should inflict severe punishment the first time.

بارها پوشد پی اظهار فضل
باز گیرد از پی اظهار عدل

He covers up many times in order to manifest His grace;
then again, He chastises in order to manifest His justice,

تا که این هر دو صفت ظاهر شود
آن مبشر گردد این منذر شود

To the end that both these attributes may be displayed,
and the former be hope-inspiring and the latter deterrent’

بارها زن نیز این بد کرده بود
سهل بگذشت آن و سهلش می‌نمود

The woman, too, had committed this wickedness many times:
it passed lightly and seemed light to her.

آن نمی‌دانست عقل پای سست
که سبو دایم ز جو ناید درست

The feeble intelligence was unaware
that the pitcher does not for ever come whole from the brook.

آن چنانش تنگ آورد آن قضا
که منافق را کند مرگ فجا

That destiny brought her to such straits
as sudden death does the hypocrite,

نه طریق و نه رفیق و نه امان
دست کرده آن فرشته سوی جان

Neither way nor comrade nor quarter,
the angel has put out his hand to the soul.

آن چنان کاین زن در آن حجره‌ی جفا
خشك شد او و حریفش ز ابتلا

Even as this woman in that chamber of iniquity was paralysed,
she and her companion, by the tribulation.

گفت صوفی با دل خود کای دو گبر
از شما کینه کشم لیکن به صبر

The Sufi said to his heart, ‘O you two miscreants,
I will take vengeance on you, but with patience.

لیك نادانسته آرم این نفس
تا که هر گوشی ننوشد این جرس

But at this moment I will feign ignorance,
that every ear may not hear this bell.’

از شما پنهان کشد کینه محق
اندك اندك همچو بیماری دق

He who manifests the right takes vengeance on you secretly,
little by little, like the malady of phthisis.

مرد دق باشد چو یخ هر لحظه کم
لیك پندارد به هر دم بهترم

The man suffering from consumption dwindles incessantly like ice,
but at every moment he thinks he is better.

همچو کفتاری که می‌گیرند و او
غره‌ی آن گفت کاین کفتار کو

Like the hyena which they are catching,
and which is duped by their saying, ‘Where is this hyena?’

هیچ پنهان خانه آن زن را نبود
سمج و دهلیز و ره بالا نبود

That woman had no secret room;
she had no subterranean cellar or passage, no way to the top,

نه تنوری که در آن پنهان شود
نه جوالی که حجاب آن شود

No oven where he might hide,
nor any sack that might be a screen for him.

همچو عرصه‌ی پهن روز رستخیز
نه گو و نه پشته نه جای گریز

It was like the broad plain of Resurrection Day—
no hollow or hillock or place of refuge.

گفت یزدان وصف این جای حرج
بهر محشر لا ترى فيها عوج

God has described this distressful place, for the scene of the Congregation;
you will not see therein any unevenness.

معشوق را زیر چادر پنهان کردن جهت تلبیس و بهانه گفتن زن که إِنَّ كَيْدَكُنَّ عَظِيمٌ

How the wife, for the sake of imposition, hid the beloved one under her chador and offered a false excuse, "for truly, great is your cunning."

چادر خود را بر او افکند زود
مرد را زن ساخت و در را بر گشود

She quickly threw her *chadar* upon him:
she made the man a woman and opened the door.

زیر چادر مرد رسوا و عیان
سخت پیدا چون شتر بر نردبان

Beneath the *chadar* the man was exposed to view and clearly seen—
very conspicuous, like a camel on a staircase.

گفت خاتونی است از اعیان شهر
مر و را از مال و اقبال است بهر

She said, 'it is a lady, one of the notables of the town:
she has her share of wealth and fortune.

در ببستم تا کسی بیگانه‌ای
در نیاید زود نادانانه‌ای

I bolted the door,
lest any stranger should come in suddenly unawares.'

گفت صوفی چیستش هین خدمتی
تا بر آرم بی‌سپاس و منتی

The Sufi said, 'Oh, what service is there for her,
that I may perform it without any thanks or favour?"

گفت میلش خویشی و پیوستگی است
نیك خاتونی است حق داند که کی است

She said, 'her desire is kinship and alliance:
she is an excellent lady, God knows who she is.

خواست دختر را ببیند زیر دست
اتفاقا دختر اندر مکتب است

She wished to see our daughter privately;
as it happens, the girl is at school;

باز گفت ار آرد باشد یا سبوس
می‌کنم او را به جان و دل عروس

Then she said, whether she be flour or bran,
with soul and heart I will make her bride.

یك پسر دارد که اندر شهر نیست
خوب و زیرك چابك و مکسب کنی است

She has a son, who is not in the town:
he is handsome and clever, an active lad and one that earns a living.'

گفت صوفی ما فقیر و زار و کم
قوم خاتون مال‌دار و محتشم

The Sufi said, 'We are poor and wretched and inferior;
this lady's family are rich and respected.

کی بود این کفو ایشان در زواج
یك در از چوب و دری دیگر ز عاج

How should this be an equal match for them in marriage?
—one folding door of wood and another of ivory!

کفو باید هر دو جفت اندر نکاح
ور نه تنگ آید نماند ارتیاح

In wedlock both the partners must be equal,
otherwise it will pinch, and happiness will not endure.'

گفتن زن که او در بند جهاز نیست مراد او ستر و صلاح است و جواب گفتن صوفی این را سر پوشیده

How the wife said that she was not bent upon household goods and that what she wanted was modesty and virtue; and how the Sufi answered her cryptically.

گفت گفتم من چنین عذری و او
گفت نه من نیستم اسباب جو

She said, 'I gave such an excuse,
but she said, No, I am not one who seeks means.

ما ز مال و زر ملول و تخمه‌ایم
ما به حرص و جمع نه چون عامه‌ایم

We are sick and surfeited with possessions and gold;
we are not like the common folk in regard to coveting and amassing.

قصد ما ستر است و پاکی و صلاح
در دو عالم خود بدان باشد فلاح

Our quest is modesty and purity and virtue:
truly, welfare in both worlds depends on that.'

باز صوفی عذر درویشی بگفت
و آن مکرر کرد تا نبود نهفت

The Sufi once more made the excuse of poverty and repeated it,
so that it should not be hidden.

گفت زن من هم مکرر کرده‌ام
بی‌جهازی را مقرر کرده‌ام

The wife replied, 'I too have repeated it
and have explained our lack of household goods;

اعتقاد اوست راستتر ز کوه
که ز صد فقرش نمی‌آید شکوه

Her resolution is firmer than a mountain,
for she is not dismayed by a hundred poverties.

او همی‌گوید مرادم عفت است
از شما مقصود صدق و همت است

She keeps saying, what I want is chastity:
the thing sought from you is sincerity and high-mindedness.'

گفت صوفی خود جهاز و مال ما
دید و می‌بیند هویدا و خفا

The Sufi said, 'In sooth she has seen and is seeing
our household goods and possessions, the overt and the covert—

خانه‌ی تنگی مقام یك تنی
که در او پنهان نماند سوزنی

A narrow house, a dwelling-place for a single person,
where a needle would not remain hid.

باز ستر و پاکی و زهد و صلاح
او ز ما به داند اندر انتصاح

Moreover, she in innocence knows better than we
modesty and purity and renunciation and virtue.

به ز ما می‌داند او احوال ستر
وز پس و پیش و سر و دنبال ستر

She knows better than we the aspects of modesty,
and the rear and front and head and tail of modesty.

ظاهرا او بی‌جهاز و خادم است
وز صلاح و ستر او خود عالم است

Evidently she is without household goods and servant,
and she herself is well-acquainted with virtue and modesty.

شرح مستوری ز بابا شرط نیست
چون بر او پیدا چو روز روشنی است

It is not required of a father to dilate on modesty,
when in her it is manifest as a bright day.'

این حکایت را بدان گفتم که تا
لاف کم بافی چو رسوا شد خطا

I have told this story with the intent
that you may not weave idle talk when the offence is glaring.

مر ترا ای هم به دعوی مستزاد
این بده‌ستت اجتهاد و اعتقاد

O you who are likewise excessive in your pretension,
to you there has been this exertion and belief.

چون زن صوفی تو خاین بوده‌ای
دام مکر اندر دغا بگشوده‌ای

You have been unfaithful, like the Sufi's wife:
you have opened in fraud the snare of cunning,

که ز هر ناشسته رویی کپ زنی
شرم داری و ز خدای خویش نی

For you are ashamed before every dirty braggart,
and not before your God.

غرض از سمیع و بصیر گفتن خدا را

The purpose for which God is called Samí (Hearing) and Basír (Seeing)

از پی آن گفت حق خود را بصیر
که بود دید وی‌ات هر دم نذیر

God has called Himself *Basír*, in order that His seeing you
may at every moment be a deterrent.

از پی آن گفت حق خود را سمیع
تا ببندی لب ز گفتار شنیع

God has called Himself *Samí*‘,
in order that you may close your lips from foul speech.

از پی آن گفت حق خود را علیم
تا نیندیشی فسادی تو ز بیم

God has called Himself *Alím*,
in order that you may fear to meditate a wicked deed.

نیست اینها بر خدا اسم علم
که سیه کافور دارد نام هم

These are not proper names applicable to God:
for even a Negro may have the name *Kafur* (Camphor).

اسم مشتق است و اوصاف قدیم
نه مثال علت اولی سقیم

The Names are derivative and denote Eternal Attributes:
they are not unsound like the First Cause.

ور نه تسخر باشد و طنز و دها
کر را سامع ضریران را ضیا

Otherwise, it would be ridicule and mockery and deception,
a deaf person *Samí* and blind men *Ziya*;

یا علم باشد حیی نام وقیح
یا سیاه زشت را نام صبیح

Or *Hayí* should be the proper name of an impudent fellow,
or *Sabíh* the name of a hideous moor.

طفلك نوزاده را حاجی لقب
یا لقب غازی نهی بهر نسب

You may confer the title of *Haji* (Pilgrim) or *Ghazi* (Holy Warrior)
on a newborn child for the purpose of lineage;

گر بگویند این لقبها در مدیح
تا ندارد آن صفت نبود صحیح

If these titles are used in praise,
they are not correct unless he possess that quality.

تسخر و طنزی بود آن یا جنون
پاك حق عما یقول الظالمون

It would be a ridicule and mockery, or madness:
God is clear of what *the unrighteous say*.

من همی‌دانستمت پیش از وصال
که نکو رویی و لیکن بد خصال

I knew, before meeting,
that you are good-looking but evil-natured;

من همی‌دانستمت پیش از لقا
کز ستیزه راسخی اندر شقا

I knew, before coming face to face,
that by reason of rebelliousness you are set fast in damnation.

چون که چشمم سرخ باشد در عمش
دانمش ز آن درد گر کم بینمش

When my eye is red with disease,
I know it is from the disease, if I do not see it.

تو مرا چون بره دیدی بی‌شبان
تو گمان بردی ندارم پاسبان

You deem me as a lamb without the shepherd;
you thought that I have none keeping watch.

عاشقان از درد ز آن نالیده‌اند
که نظر ناجایگه مالیده‌اند

The cause why lovers have moaned in grief
is that they have rubbed their eyes inappropriately.

بی‌شبان دانسته‌اند آن ظبی را
رایگان دانسته‌اند آن سبی را

They have regarded that Gazelle as being without a shepherd;
they have regarded that Captive as cost-free,

تا ز غمزه تیر آمد بر جگر
که منم حارس گزافه کم نگر

Till an arrow from the glance comes upon the heart, to say,
'I am the Keeper: do not look wantonly.

کی کم از بره کم از بزغاله‌ام
که نباشد حارس از دنباله‌ام

How am I meaner than a lamb, meaner than a kid,
that there should not be a keeper behind me?

حارسی دارم که ملکش می‌سزد
داند او بادی که آن بر من وزد

I have a Keeper whom it beseems to hold dominion:
He knows the wind that blows upon me.

سرد بود آن باد یا گرم آن علیم
نیست غافل نیست غایب ای سقیم

Whether that wind was cold or hot, that Knowing One
is not unaware, is not absent, O infirm man.

نفس شهوانی ز حق کر است و کور
من به دل کوریت می‌دیدم ز دور

The appetitive soul is deaf and blind to God:
I with my heart was seeing your blindness from afar.

هشت سالت ز آن نپرسیدم به هیچ
که پرت دیدم ز جهل پیچ پیچ

For eight years I did not inquire after you at all,
because I saw you full of ignorance, fold on fold.

خود چه پرسم آن که او باشد به تون
که تو چونی چون بود او سر نگون

Why, indeed, should I inquire after one who is in the bath-stove,
and say 'How are you?' when he is headlong?

مثال دنیا چون گلخن و تقوی چون حمام

Comparison of this world to a bath-stove and of piety to the bath

شهوت دنیا مثال گلخن است
که از او حمام تقوی روشن است

The lust of this world is like the bath-stove
by which the bath, piety, is resplendent;

لیك قسم متقی زین تون صفاست
ز انکه در گرمابه است و در نقاست

But the pious man's portion from this stove is purity,
because he is in the hot-bath and in cleanliness.

اغنیا مانندهٔ سرگین کشان
بهر آتش کردن گرمابه بان

The rich resemble those who carry dung
for the bath-keeper's fire-making.

اندر ایشان حرص بنهاده خدا
تا بود گرمابه گرم و بانوا

God has implanted cupidity in them,
in order that the bath may be hot and well-provided.

ترك این تون گوی و در گرمابه ران
ترك تون را عین آن گرمابه دان

Abandon this stove and advance into the hot-bath:
know that abandonment of the stove is the very essence of that bath.

هر که در تون است او چون خادم است
مر و را که صابر است و حازم است

Anyone who is in the stove is as a servant to him
that is self-denying and on his guard.

هر که در حمام شد سیمای او
هست پیدا بر رخ زیبای او

Whoever has entered the bath,
his sign is visible upon his comely face.

تونیان را نیز سیما آشکار
از لباس و از دخان و از غبار

The signs of the stokers are conspicuous too—
in their dress and in the smoke and dust.

ور نبینی روش بویش را بگیر
بو عصا آمد برای هر ضریر

And if you see not his face, smell him;
smell is a staff for every one that is blind;

ور نداری بو در آرش در سخن
از حدیث نو بدان راز کهن

And if you have not smell, induce him to speak,
and from the new talk learn the old secret.

پس بگوید تو نیی صاحب ذهب
بیست سله چرك بردم تا به شب

Then a gold-possessing stoker will say,
“I have brought in twenty baskets of filth, till nightfall.”

حرص تو چون آتش است اندر جهان
باز کرده هر زبانه صد دهان

Your cupidity is like fire in the world:
every tongue has opened a hundred mouths.

پیش عقل این زر چو سرگین ناخوش است
گر چه چون سرگین فروغ آتش است

In the sight of Reason, this gold is foul as dung,
although, like dung, it is the blazing of the fire.

آفتابی که دم از آتش زند
چرك تر را لایق آتش کند

The sun, which emulates the fire,
makes the moist filth fit for the fire.

آفتاب آن سنگ را هم کرد زر
تا به تون حرص افتد صد شرر

The sun also made the stone gold,
in order that a hundred sparks might fall into the stove of cupidity.

آن که گوید مال گرد آورده‌ام
چیست یعنی چرك چندین برده‌ام

He who says, “I have collected riches”—what is it?
It means, “I have brought in all this filth.”

این سخن گر چه که رسوایی فزاست
در میان تونیان زین فخرهاست

Although this saying is exceedingly disgraceful,
there are boasts on this account amongst the stokers.

که تو شش سله کشیدی تا به شب
من کشیدم بیست سله بی‌کرب

“You have carried six baskets before nightfall;
I have carried twenty baskets without trouble.”

آن که در تون زاد و پاکی را ندید
بوی مشك آرد بر او رنجی پدید

He that was born in the stove and never saw purity,
the smell of musk produces a painful effect upon him.

قصه‌ی آن دباغ که در بازار عطاران از بوی عطر و مشك بی‌هوش و رنجور شد

Story of the tanner who fainted and sickened on smelling attar and musk in the bazaar of the perfumers.

آن یکی افتاد بی‌هوش و خمید
چون که در بازار عطاران رسید

A certain man fell senseless and curled up
as soon as he came into the bazaar of the perfumers.

بوی عطرش زد ز عطاران راد
تا بگردیدش سر و بر جا فتاد

The scent of the perfume from the goodly perfumers smote him,
so that his head reeled and he fell on the spot.

همچو مردار اوفتاد او بی‌خبر
نیم روز اندر میان رهگذر

He fell unconscious, like a carcase,
at noontide in the middle of the thoroughfare.

جمع آمد خلق بر وی آن زمان
جملگان لا حول گو درمان کنان

Thereupon the people gathered over him,
all crying *La hawl* and applying remedies.

آن یکی کف بر دل او می‌براند
و ز گلاب آن دیگری بر وی فشاند

One was putting his hand on his heart,
while another sprinkled rose-water upon him;

او نمی‌دانست کاندر مرتعه
از گلاب آمد و را آن واقعه

He did not know that from rose-water in the meadow
that calamity had overtaken him.

آن یکی دستش همی‌مالید و سر
و آن دگر که گل همی‌آورد تر

One was massaging his hands and head,
and another was bringing moist clay mixed with straw;

آن بخور عود و شکر زد بهم
و آن دگر از پوشش‌اش می‌کرد کم

One compounded incense of aloes-wood and sugar,
while another was divesting him of part of his clothes;

و آن دگر نبضش که تا چون می‌جهد
و آن دگر بوی از دهانش می‌ستد

And another felt his pulse, to see how it was beating;
and another was smelling his mouth,

تا که می‌خورده‌ست، یا بنگ و حشیش
خلق در ماندند اندر بی‌هشیش

To see whether he had drunk wine, eaten hashish:
the people remained in despair at his insensibility

پس خبر بردند خویشان را شتاب
که فلان افتاده است آن جا خراب

So they speedily brought the news to his kinsfolk—
"Such and such a person is lying there in a state of collapse;

کس نمی‌داند که چون مصروع گشت
یا چه شد کاو را فتاد از بام طشت

No one knows how he was stricken with catalepsy,
or what it was that led to this public exposure."

يك برادر داشت آن دباغ زفت
گربز و دانا بیامد زود تفت

That stout tanner had a brother, cunning and sagacious:
he came at once in hot haste.

اندکی سرگین سگ در آستین
خلق را بشکافت و آمد با حنین

A small quantity of dog shit in his sleeve,
he cut the crowd and approached with cries of grief.

گفت من رنجش همی‌دانم ز چیست
چون سبب دانی دوا کردن جلی است

"I know," said he, "whence his illness arises:
when you know the cause, the curing is manifest.

چون سبب معلوم نبود مشکل است
داروی رنج و در آن صد محمل است

When the cause is unknown, the remedy for the illness is difficult,
and in that there are a hundred grounds to which it may be referred;

چون بدانستی سبب را سهل شد
دانش اسباب دفع جهل شد

When you have ascertained the cause, it becomes easy:
knowledge of causes is the means of expelling ignorance."

گفت با خود هستش اندر مغز و رگ
توی بر تو بوی آن سرگین سگ

He said to himself, "The smell of that dog's shit
is multiplied in his brain and veins.

تا میان اندر حدث او تا به شب
غرق دباغی است او روزی طلب

Up to the waist in filth,
he is absorbed in the tanner's craft till nightfall, seeking his livelihood.

پس چنین گفته است جالینوس مه
آن چه عادت داشت بیمار آنش ده

Thus then has the great Galen said:
'Give the patient that to which he was habituated before his illness;

کز خلاف عادت است آن رنج او
پس دوای رنجش از معتاد جو

For his illness arises from doing the contrary to his usual habit:
therefore seek the remedy for his illness in that which is habitual to him.'

چون جعل گشته است از سرگین کشی
از گلاب آید جعل را بی‌هشی

He, from carrying dung, has become like the dung-beetle:
the dung-beetle is made insensible by rose-water.

هم از آن سرگین سگ داروی اوست
که بد آن او را همی معتاد و خوست

The remedy for him consists in that same dog's dung
to which he is habituated and accustomed."

الخبیثات الخبیثین را بخوان
رو و پشت این سخن را باز دان

Recite, *the wicked women for the wicked men*:
recognise the front and the back of this saying.

ناصحان او را به عنبر یا گلاب
می‌دوا سازند بهر فتح باب

The sincere mentors prepare medicine for him
with ambergris or rose-water to open the door;

مر خبیثان را نسازد طیبات
در خور و لایق نباشد ای ثقات

Sweet words will not do for the wicked:
it is not fitting and suitable, O you trusty ones!

چون ز عطر وحی کژ گشتند و گم
بد فغانشان که تَطَیَّرْنا بکم

When from the perfume of the Revelation they became crooked and lost,
their lament was, and "*We augur evil from you*.

رنج و بیماری است ما را این مقال
نیست نیکو وعظتان ما را به فال

This discourse is illness and sickness to us:
your exhortation is not of good omen to us.

گر بیاغازید نصحی آشکار
ما کنیم آن دم شما را سنگسار

If you once begin to admonish overtly,
at that instant we will stone you.

ما به لغو و لهو فربه گشته‌ایم
در نصیحت خویش را نسرشته‌ایم

We have waxed fat on frivolity and diversion:
we have not steeped ourselves in admonition.

هست قوت ما دروغ و لاف و لاغ
شورش معده است ما را زین بلاغ

Our food is falsehood and idle boasts and jests:
our stomachs are turned by your delivering this message.

رنج را صد تو و افزون می‌کنید
عقل را دارو به افیون می‌کنید

You are making the illness hundredfold and more:
you are drugging the intelligence with opium."

معالجه کردن برادر دباغ دباغ را به خفیه به بوی سرگین

How the tanner's brother sought to cure him secretly with the smell of shit.

خلق را می‌راند از وی آن جوان
تا علاجش را نبینند آن کسان

The youth kept driving the people away from him,
in order that those persons might not see his treatment.

سر به گوشش برد همچون رازگو
پس نهاد آن چیز بر بینی او

He brought his head to his ear, like one telling a secret;
then he put the thing to his nose;

کاو به کف سرگین سگ ساییده بود
داروی مغز پلید آن دیده بود

For he had rubbed the dog's shit on his palm:
he had deemed it the remedy for the polluted brain.

ساعتی شد مرد جنبیدن گرفت
خلق گفتند این فسونی بد شگفت

A short while passed: the man began to move:
the people said, "This was a wonderful charm;

کاین بخواند افسون به گوش او دمید
مرده بود افسون به فریادش رسید

For this recited charms and breathed into his ear: he was dead:
the charms came to succour him."

جنبش اهل فساد آن سو بود
که ز ناز و غمزه و ابرو بود

The movement of iniquitous folk is to the quarter
in which there is fornication and ogling glances and eyebrows.

هر که را مشك نصیحت سود نیست
لاجرم با بوی بد خو کردنی است

Anyone to whom the musk, admonition, is of no use
must necessarily make himself familiar with the bad smell.

مشرکان را ز آن نجس خوانده‌ست حق
کاندرون پشك زادند از سبق

God has called the polytheists *najas* (uncleanness)
for the reason that they were born in dung from of old.

کرم کاو زاده‌ست در سرگین ابد
می‌نگرداند به عنبر خوی خود

The worm that has been born in dung
will nevermore change its evil nature by means of ambergris.

چون نزد بر وی نثار رش نور
او همه جسم است بی‌دل چون قشور

Since the largesse of sprinkled light did not strike upon him,
he is wholly body, without heart, like husks.

ور ز رش نور حق قسمیش داد
همچو رسم مصر سرگین مرغ زاد

And if God gave him a portion of the sprinkled light,
the dung hatched a bird, as is the custom in Egypt—

لیك نه مرغ خسیس خانگی
بلکه مرغ دانش و فرزانگی

But not the cheap domestic fowl;
nay, but the bird of knowledge and wisdom.

تو بدان مانی کز آن نوری تهی
ز انکه بینی بر پلیدی می‌نهی

“You resemble that for you are devoid of that light,
inasmuch as you are putting your nose to filth.

از فراقت زرد شد رخسار و رو
برگ زردی میوه‌ی ناپخته تو

Because of being parted your cheeks and face have become yellow
you are yellow leaves and raw fruit,

دیگ ز آتش شد سیاه و دودفام
گوشت از سختی چنین مانده است خام

The pot was blackened by the fire and became like smoke in colour,
the meat, on account of hardness, has remained so raw as this!

هشت سالت جوش دادم در فراق
کم نشد يك ذره خامیت و نفاق

Eight years have I boiled, you in separation:
your rawness and hypocrisy have not become less by a single mote.

غوره‌ی تو سنگ بسته کز سقام
غوره‌ها اکنون مویزند و تو خام

Your young grape is hardened; for through sickness the young grapes
are now raisins, while you are immature.”

عذر خواستن آن عاشق از گناه خویش به تلبیس و روی پوش و فهم کردن معشوق آن را نیز

How the lover begged to be excused for his sin, with duplicity and dissimulation; and how the beloved perceived that also.

گفت عاشق امتحان کردم مگیر
تا ببینم تو حریفی یا ستیر

The lover said, “I made the trial—do not take offence—
that I might see whether you are a courtesan or a modest woman.

من همی‌دانستمت بی‌امتحان
لیك کی باشد خبر همچون عیان

I knew without the trial,
but how should hearing be the same as seeing?

آفتابی نام تو مشهور و فاش
چه زیان است ار بکردم ابتلاش

You are the sun: your name is renowned and known to all:
what harm is there if I have tested it?

تو منی من خویشتن را امتحان
می‌کنم هر روز در سود و زیان

You are I:
every day I am making trial of myself in profit and loss.

انبیا را امتحان کرده عدات
تا شده ظاهر از ایشان معجزات

The prophets were put to the trial by their enemies,
with the result that miracles were displayed by them.

امتحان چشم خود کردم به نور
ای که چشم بد ز چشمان تو دور

I made trial of my own eye with light,
O you from whose eyes may the evil eye be far!

این جهان همچون خراب است و تو گنج
گر تفحص کردم از گنجت مرنج

This world is as the ruin and you the treasure:
if I have made investigation concerning your treasure, be not aggrieved.

ز آن چنین بی‌خردگی کردم گزاف
تا زنم با دشمنان هر بار لاف

I recklessly committed such an indiscretion,
that I may always boast to enemies;

تا زبانم چون ترا نامی نهد
چشم از این دیده گواهیها دهد

So that, when my tongue bestows a name on you,
my eye may give testimonies of this which I have seen.

گر شدم در راه حرمت راه زن
آمدم ای مه به شمشیر و کفن

If I have sought to rob you of your honour I come, O Moon,
with sword and winding-sheet.

جز به دست خود مبرم پا و سر
که از این دستم نه از دست دگر

Do not cut off my feet and head save with your own hand,
for I belong to this hand, not to another hand.

از جدایی باز می‌رانی سخن
هر چه خواهی کن و لیکن این مکن

You are talking again of separation:
do whatsoever you will, but do not this!"

در سخن آباد این دم راه شد
گفت امکان نیست چون بی‌گاه شد

The way is now made into the realm of Discourse;
it is impossible to speak, since there is no time.

پوستها گفتیم و مغز آمد دفین
گر بمانیم این نماند همچنین

We have told the husks, but the kernel is buried;
if we remain, this will not remain as it is now.

رد کردن معشوقه عذر عاشق را و تلبیس او را در روی او مالیدن

How the beloved rejected the excuses of the lover and rubbed his duplicity into him

در جوابش بر گشاد آن یار لب
کز سوی ما روز و سوی تست شب

The loved one opened her lips to answer him, saying,
"On my side it is day, and on your side it is night.

حیله‌های تیره اندر داوری
پیش بینایان چرا می‌آوری

Why in contention do you bring forward
dark evasions before those who see?

هر چه در دل داری از مکر و رموز
پیش ما رسواست و پیدا همچو روز

To us, all the deceit and dissimulations that you have in your heart
are manifest and clear as day.

گر بپوشیمش ز بنده پروری
تو چرا بی‌رویی از حد می‌بری

If we, in kindness to our servant, cover it up,
why do you carry shamelessness beyond the limit?

از پدر آموز کآدم در گناه
خوش فرود آمد به سوی پایگاه

Learn from your Father;
for in sin Adam came down willingly to the vestibule

چون بدید آن عالم الاسرار را
بر دو پا استاد استغفار را

When he beheld that Knower of secrets,
he stood up on his feet to ask forgiveness.

بر سر خاکستر انده نشست
از بهانه شاخ تا شاخی نجست

He seated himself on the ashes of contrition:
he did not jump from one branch of idle pleading to another

ربنا انا ظلمنا گفت و بس
چون که جانداران بدید از پیش و پس

He said only, ‘*O Lord, truly we have done wrong*,’
when he saw the life-guards in front and behind.

دید جانداران پنهان همچو جان
دور باش هر یکی تا آسمان

He saw the life-guards who are invisible, as the spirit is—
each one’s mace to the sky—

که هلا پیش سلیمان مور باش
تا بنشکافد ترا این دور باش

Saying ‘Hola! Be the ant before Solomon,
lest this mace cut you in two.

جز مقام راستی یك دم مه ایست
هیچ لالا مرد را چون چشم نیست

Do not for one moment stand but in the place of truth:
a man has no guardian like the eye.

کور اگر از پند پالوده شود
هر دمی او باز آلوده شود

If the blind man be purified by admonition,
he continually becomes polluted again.

آدما تو نیستی کور از نظر
لیك إذا جاء القضاء عمی البصر

O Adam, you are not blind of vision,
but when the Divine consequence comes, the sight becomes blind.’”

عمرها باید به نادر گاه گاه
تا که بینا از قضا افتد به چاه

Lifetimes are needed—rarely and occasionally—
for the seeing man to fall by destiny into the pit.

کور را خود این قضا همراه اوست
که مر او را اوفتادن طبع و خوست

As regards the blind man, this destiny in sooth is his companion on the way;
for it is his nature and disposition to fall.

در حدث افتد نداند بوی چیست
از من است این بوی یا ز آلودگی است

He falls into the filth and does not know what the smell is;
“Is this smell from me or from being polluted?”

ور کسی بر وی کند مشکی نثار
هم ز خود داند نه از احسان یار

And likewise, if any one sprinkles some musk over him,
he thinks it from himself and not from the kindness of his friend.

پس دو چشم روشن ای صاحب نظر
مر ترا صد مادر است و صد پدر

Therefore to you, O man of vision,
two clear eyes are a hundred mothers and a hundred fathers;

خاصه چشم دل که آن هفتاد توست
وین دو چشم حس خوشه چین اوست

Especially the eye of the heart, which is seventy-fold
and of which these two sensible eyes are the gleaners

ای دریغا ره زنان بنشسته‌اند
صد گره زیر زبانم بسته‌اند

Oh, alas, the highwaymen are seated:
they have tied a hundred knots beneath my tongue.

پای بسته چون رود خوش راهوار
بس گران بندی است این معذور دار

How should the smooth-paced horse move well, when his leg is tied?
This is a very heavy chain: hold me excused!

این سخن اشکسته می‌آید دلا
کاین سخن در است غیرت آسیا

These words are coming brokenly, O heart;
for these words are pearls, and jealousy is the mill;

در اگر چه خرد و اشکسته شود
توتیای دیده‌ی خسته شود

Though the pearls are broken into small fragments,
they become polishing powder for the sore eye.

ای در از اشکست خود بر سر مزن
کز شکستن روشنی خواهی شدن

O pearl, do not beat your head at your being broken,
for through being broken you will become light.

همچنین اشکسته بسته گفتنی است
حق کند آخر درستش کاو غنی است

It has to be uttered thus brokenly and in bandages:
God, who is Self-sufficient, will make it whole at last.

گندم ار بشکست و از هم در سکست
بر دکان آمد که نك نان درست

If wheat is broken and torn asunder, it appears in the shop, saying,
"Look! A perfect loaf!"

تو هم ای عاشق چو جرمت گشت فاش
آب و روغن ترك کن اشکسته باش

"You too, O lover, since your crime has become manifest,
abandon water and oil and be broken.

آن که فرزندان خاص آدمند
نفحه‌ی انا ظلمنا می‌دمند

Those who are the elect children of Adam sigh forth,
'*truly we have done wrong*.'

حاجت خود عرضه کن حجت مگو
همچو ابلیس لعین سخت رو

Submit your petition;
do not argue like the accursed hard- faced Iblis.

سخت رویی گر و را شد عیب پوش
در ستیز و سخت رویی رو بکوش

If impudence concealed his fault, go;
exert yourself in obstinacy and impudence!

آن ابو جهل از پیمبر معجزی
خواست همچون کینه‌ور ترکی غزی

Abu Jahl, like a vindictive Ghuzz Turcoman,
demanded a miracle from the Prophet;

لیك آن صدیق حق معجز نخواست
گفت این رو خود نگوید جز که راست

But that *Siddiq* of God did not crave a miracle:
he said, 'Truly, this face speaks nothing but truth.'

کی رسد همچون تویی را کز منی
امتحان همچو من یاری کنی

How should it be like you, from egoism,
to make trial of a beloved like me?"

گفتن آن جهود علی را علیه السلام که اگر اعتماد داری بر حافظی حق از سر این کوشك خود را در انداز و جواب گفتن امیر المؤمنین او را

How the Jew said to Alí, may God honour his person, "If you have confidence in God's protection, cast yourself down from the top of this kiosk"; and how the Prince of the Faithful answered him.

مرتضی را گفت روزی یك عنود
کاو ز تعظیم خدا آگه نبود

One day a contumacious man,
who was ignorant of the reverence due to God, said to Murtaza,

بر سر بامی و قصری بس بلند
حفظ حق را واقفی ای هوشمند

On the top of an exceedingly high terrace or pavilion,
"Are you conscious of God's protection, O intelligent man?"

گفت آری او حفیظ است و غنی
هستی ما را ز طفلی و منی

"Yes," he replied; "He is the Protector and the Self-sufficient
for my existence from infancy and conception."

گفت خود را اندر افکن هین ز بام
اعتمادی کن به حفظ حق تمام

He said, "Come, cast yourself down from the roof,
put an entire confidence in the protection of God,

تا یقین گردد مرا ایقان تو
و اعتقاد خوب با برهان تو

So that your sure faith and your goodly proven conviction
may become evident to me."

پس امیرش گفت خامش کن برو
تا نگردد جانت زین جرات گرو

Then the Prince said to him, "Be silent, go,
lest for this boldness your soul be pawned."

کی رسد مر بنده را که با خدا
آزمایش پیش آرد ز ابتلا

How is it right for a servant
to venture on an experiment with God by making trial?

بنده را کی زهره باشد کز فضول
امتحان حق کند ای گیج گول

How should a servant have the stomach vaingloriously
to put Him to the test, O mad fool?

آن خدا را می‌رسد کاو امتحان
پیش آرد هر دمی با بندگان

To God belongs that, which brings forward
a test for His servants at every moment,

تا بما ما را نماید آشکار
که چه داریم از عقیده در سرار

In order that He may show us plainly to ourselves
what beliefs we hold in secret.

هیچ آدم گفت حق را که ترا
امتحان کردم در آن جرم و خطا

Did Adam ever say to God,
"I made trial of You in this sin and trespass,

تا ببینم غایت حلمت شها
اه که را باشد مجال این که را

That I might see the utmost limit of Your clemency, O King?"
Ah, who would be capable of this, who?

عقل تو از بس که آمد خیره‌سر
هست عذرت از گناه تو بتر

Forasmuch as your understanding is confused,
your excuse is worse than your crime.

آن که او افراشت سقف آسمان
تو چه دانی کردن او را امتحان

How can you make trial of Him
who raised aloft the vault of heaven?

ای ندانسته تو شر و خیر را
امتحان خود را کن آن گه غیر را

O you that have not known good and evil,
make trial of yourself, and then of others.

امتحان خود چو کردی ای فلان
فارغ آیی ز امتحان دیگران

When you have made trial of yourself, O such-and-such,
you will be unconcerned with making trial of others.

چون بدانستی که شکر دانه‌ای
پس بدانی کاهل شکر خانه‌ای

When you have come to know that you are a grain of sugar,
then you will know that you belong to the sugar-house.

پس بدان بی‌امتحانی که اله
شکری نفرستدت ناجایگاه

Know, then, without making any trial, that you are sugar,
God will not send you to the wrong place.

این بدان بی‌امتحان از علم شاه
چون سری نفرستدت در پایگاه

Without making trial, know this of the King's knowledge:
when you are a chief, He will not send you to the vestibule.

هیچ عاقل افکند در ثمین
در میان مستراحی پر چمین

Does any intelligent man let a precious pearl
fall into the midst of a privy full of shit?

ز انکه گندم را حکیم آگهی
هیچ نفرستد به انبار کهی

Inasmuch as a sagacious and attentive man
will nowise send wheat to a straw-barn,

شیخ را که پیشوا و رهبر است
گر مریدی امتحان کرد او خر است

If a novice has made trial of the Shaykh who is the leader and guide,
he is an ass.

امتحانش گر کنی در راه دین
هم تو گردی ممتحن ای بی‌یقین

If you make trial of him in the way of religion,
you will be tried, O man without faith.

جرات و جهلت شود عریان و فاش
او برهنه کی شود ز آن افتتاش

Your audacity and ignorance will become naked and exposed to view:
how should he be made naked by that scrutiny?

گر بیاید ذره سنجد کوه را
بر درد ز آن که ترازوش ای فتی

If the mote come and weigh the mountain,
its scales will be shattered by the mountain, O youth;

کز قیاس خود ترازو می‌تند
مرد حق را در ترازو می‌کند

For he applies the scales of his own judgement
and puts the man of God in the scales;

چون نگنجد او به میزان خرد
پس ترازوی خرد را بر درد

Since he is not contained by the scales of intellect,
consequently he shatters the scales of intellect.

امتحان همچون تصرف دان در او
تو تصرف بر چنان شاهی مجو

Know that to make trial is like exercising authority over him:
do not seek to exercise authority over such a king.

چه تصرف کرد خواهد نقشها
بر چنان نقاش بهر ابتلا

What authority should the pictures desire to exercise
over such an Artist for the purpose of testing Him?

امتحانی گر بدانست و بدید
نی که هم نقاش آن بر وی کشید

If it has known and experienced any trial,
is it not the case that the Artist brought that upon it?

چه قدر باشد خود این صورت که بست
پیش صورتها که در علم وی است

Indeed, this form that He fashioned—what is it worth
in comparison with the forms which are in His knowledge?

وسوسه‌ی این امتحان چون آمدت
بخت بد دان کامد و گردن زدت

When the temptation to make this trial has come to you,
know that ill fortune has come and smitten your neck.

چون چنین وسواس دیدی زود زود
با خدا گرد و در آ اندر سجود

When you feel such a temptation, at once,
at once turn unto God and begin the prostration.

سجده‌گه را تر کن از اشك روان
کای خدا تو وارهانم زین گمان

Make the place of prostration wet with flowing tears
and say, "O God, do You deliver me from this doubt!"

آن زمان کت امتحان مطلوب شد
مسجد دین تو پر خروب شد

At the time when it is your object to make trial, the mosque,
namely, your religion, becomes filled with *kharrúb*.

قصه‌ی مسجد اقصی و خروب و عزم کردن داود علیه السلام پیش از سلیمان علیه السلام بر بنای آن مسجد

Story of the Farther Mosque and the carob and how, before Solomon, on whom be peace, David, on whom be peace, resolved on building that Mosque.

چون در آمد عزم داودی به تنگ
که بسازد مسجد اقصی به سنگ

When David's resolve that he would build
the Farther Mosque with stone came to sore straits,

وحی کردش حق که ترك این بخوان
که ز دستت بر نیاید این مکان

God made a Revelation to him, saying, "Proclaim the abandonment of this,
for this place will not be achieved by your hand.

نیست در تقدیر ما آن که تو این
مسجد اقصی بر آری ای گزین

It is not in Our fore-ordainment that you should raise
this Farther Mosque (al Aqsa in Jerusalem), O chosen one."

گفت جرمم چیست ای دانای راز
که مرا گویی که مسجد را مساز

He said, "O Knower of the secret, what is my crime,
that You forbid me to construct the Mosque?"

گفت بی‌جرمی تو خونها کرده‌ای
خون مظلومان به گردن برده‌ای

He said, "Without a crime, you have wrought much bloodshed:
you have taken upon your neck the blood of persons who have suffered injustice;

که ز آواز تو خلقی بی‌شمار
جان بدادند و شدند آن را شکار

For from your voice a countless multitude gave up the ghost
and fell a prey to it.

خون بسی رفته‌ست بر آواز تو
بر صدای خوب جان پرداز تو

Much blood has gone to the score of your voice,
to your beautiful soul-ravishing song."

گفت مغلوب تو بودم مست تو
دست من بر بسته بود از دست تو

He said, "I was overpowered by You, drunk with You:
my hand was tied up by Your hand.

نه که هر مغلوب شه مرحوم بود
نه که المغلوب کالمعدوم بود

Was not every one that was overpowered by the King the object of mercy?
Was not he 'The overpowered is like the non-existent'?"

گفت این مغلوب معدومی است کاو
جز به نسبت نیست معدوم ایقنوا

He said, "This overpowered man is that non-existent one
who is only relatively non-existent. Have sure faith!

این چنین معدوم کاو از خویش رفت
بهترین هستها افتاد و زفت

Such a non-existent one who has gone from himself
is the best of beings, and the great.

او به نسبت با صفات حق فناست
در حقیقت در فنا او را بقاست

He has passed away (*fana*)in relation to the Divine attributes;
in passing away he really has the life everlasting (*baqa*).

جمله‌ی ارواح در تدبیر اوست
جمله‌ی اشباح هم در تیر اوست

All spirits are under his governance;
all bodies too are in his control.

آن که او مغلوب اندر لطف ماست
نیست مضطر بلکه مختار ولاست

He that is overpowered in Our grace is not compelled;
nay, he is one who freely chooses devotion."

منتهای اختیار آن است خود
که اختیارش گردد اینجا مفتقد

In truth the end of free-will
is that his free-will should be lost here.

اختیاری را نبودی چاشنی
گر نگشتی آخر او محو از منی

The free agent would feel no savour
if at last he did not become entirely purged of egoism.

در جهان گر لقمه و گر شربت است
لذت او فرع محو لذت است

If there is delicious food and drink in the world,
his pleasure is a branch of the extinction of pleasure.

گر چه از لذات بی‌تاثیر شد
لذتی بود او و لذت‌گیر شد

Although he was unaffected by pleasures, he was a man of pleasure
and became the recipient of pleasure.

شرح إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌو العلماء کنفس واحده، خاصه اتحاد داود و سلیمان و سایر انبیاء علیهم السلام که اگر یکی از ایشان را منکر شوی ایمان به هیچ نبی درست نباشد و این علامت اتحاد است که یك خانه از آن هزاران خانه ویران کنی آن همه ویران شود و یك دیوار قایم نماند که لا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ و العاقل یکفیه الاشاره، این خود از اشارت گذشت

Explanation of "Truly, the Faithful are brothers, and the ulama are as one soul"; in particular, the oneness of David, Solomon, and all the other prophets, on whom be peace: if you disbelieve in one of them, faith in any prophet will not be perfect; and this is the sign of oneness, that if you destroy a single one of those thousands of houses, all the rest will be destroyed, and not a single wall will be left standing; for "We make no distinction between any of them." Indication is sufficient for him that has intelligence: this goes even beyond indication.

گر چه برناید به جهد و زور تو
لیك مسجد را بر آرد پور تو

"Although it will not be accomplished by your labour and strength,
yet the Mosque will be erected by your son.

کردهی از کردهی تست ای حکیم
مومنان را اتصالی دان قدیم

His deed is your deed, O man of wisdom:
know that between the Faithful is an ancient union."

مومنان معدود لیك ایمان یکی
جسمشان معدود لیکن جان یکی

The Faithful are numerous, but the Faith is one:
their bodies are numerous, but their soul is one.

غیر فهم و جان که در گاو و خر است
آدمی را عقل و جانی دیگر است

Besides the understanding and soul which is in the ox and the ass,
Man has another intelligence and soul;

باز غیر جان و عقل آدمی
هست جانی در ولی آن دمی

Again, in the owner of that breath
there is a soul other than the human soul and intelligence.

جان حیوانی ندارد اتحاد
تو مجو این اتحاد از روح باد

The animal soul does not possess oneness:
seek not you this oneness from the airy spirit.

گر خورد این نان نگردد سیر آن
ور کشد بار این نگردد او گران

If this one eats bread, that one is not filled;
and if this one bears a load, that one does not become laden;

بلکه این شادی کند از مرگ او
از حسد میرد چو بیند برگ او

Nay, but this one rejoices at the death of that one
and dies of envy when he sees that one's prosperity.

جان گرگان و سگان هر یك جداست
متحد جانهای شیران خداست

The souls of wolves and dogs are separate, every one;
the souls of the Lions of God are united.

جمع گفتم جانهاشان من به اسم
کان یکی جان صد بود نسبت به جسم

I have spoken of their souls nominally in the plural,
for that single soul is a hundred in relation to the body,

همچو آن یك نور خورشید سما
صد بود نسبت به صحن خانهها

Just as the single light of the sun in heaven
is a hundred in relation to the house-courts,

لیك یك باشد همه انوارشان
چون که برگیری تو دیوار از میان

But when you remove the wall,
all the lights on them are one.

چون نماند خانه‌ها را قاعده
مومنان مانند نفس واحده

When the houses have no foundation remaining,
the Faithful remain one soul.

فرق و اشکالات آید زین مقال
ز انکه نبود مثل این باشد مثال

Differences and difficulties arise from this saying,
because this is not a similitude: it is a comparison.

فرق‌ها بی‌حد بود از شخص شیر
تا به شخص آدمی زاد دلیر

Endless are the differences between the corporeal figure of a lion
and the figure of a courageous son of man;

لیك در وقت مثال ای خوش نظر
اتحاد از روی جان‌بازی نگر

But at the moment of the comparison consider, O you who have good insight,
their oneness in respect of hazarding their lives;

کان دلیر آخر مثال شیر بود
نیست مثل شیر در جمله‌ی حدود

For, after all, the courageous man did resemble the lion;
he is not like the lion in all points of the definition.

متحد نقشی ندارد این سرا
تا که مثلی وا نمایم من ترا

This abode does not contain any form one,
so that I might show forth to you a similitude.

هم مثال ناقصی دست آورم
تا ز حیرانی خرد را وا خرم

Still, I will bring to hand an imperfect comparison
that I may redeem your mind from confusion.

شب به هر خانه چراغی می‌نهند
تا به نور آن ز ظلمت می‌رهند

At night a lamp is placed in every house,
in order that by its light they may be delivered from darkness.

آن چراغ این تن بود نورش چو جان
هست محتاج فتیل و این و آن

That lamp is this body, its light like the soul;
it requires a wick and this and that.

آن چراغ شش فتیله‌ی این حواس
جملگی بر خواب و خور دارد اساس

That lamp with six wicks, namely, these senses,
is based entirely upon sleep and food.

بی‌خور و بی‌خواب نزید نیم دم
با خور و با خواب نزید نیز هم

Without food and sleep it would not live half a moment;
nor even with food and sleep does it live either.

بی‌فتیل و روغنش نبود بقا
با فتیل و روغن او هم بی‌وفا

Without wick and oil it has no duration,
and with wick and oil it is also faithless,

ز انکه نور علتی‌اش مرگ جوست
چون زید که روز روشن مرگ اوست

Inasmuch as its light, related to causes, is seeking death:
how should it live when bright day is the death of it?

جمله حسهای بشر هم بی‌بقاست
ز انکه پیش نور روز حشر لاست

Likewise all the human senses are impermanent,
because they are nothing in the presence of the Day of Resurrection.

نور حس و جان بابایان ما
نیست کلی فانی و لا چون گیا

The light of the senses and spirits of our fathers
is not wholly perishable and nothing, like the grass;

لیك مانند ستاره و ماهتاب
جمله محوند از شعاع آفتاب

But, like the stars and moonbeams,
they all vanish in the radiance of the Sun.

آن چنان که سوز و درد زخم کیك
محو گردد چون در آید مار الیك

It is just as the smart and pain of the flea's bite
disappears when the snake comes in to you.

آن چنان که عور اندر آب جست
تا در آب از زخم زنبوران برست

It is just as the naked man jumped into the water,
that in the water he might escape from the sting of the hornets:

می‌کند زنبور بر بالا طواف
چون بر آرد سر ندارندش معاف

The hornets circle above, and when he puts out his head
they do not spare him.

آب ذکر حق و زنبور این زمان
هست یاد آن فلانه و آن فلان

The water is remembrance of God, and the hornet is the remembrance,
during this time, of such-and-such a woman or such-and-such a man.

دم بخور در آب ذکر و صبر کن
تا رهی از فکر و وسواس کهن

Swallow your breath in the water of recollection and show fortitude,
that you may be freed from the old thought and obsession.

بعد از آن تو طبع آن آب صفا
خود بگیری جملگی سر تا به پا

After that, you yourself will assume the nature of that pure water
entirely from head to foot.

آن چنانك از آب آن زنبور شر
می‌گریزد از تو هم گیرد حذر

As the noxious hornet flees from the water,
so will it be afraid of you.

بعد از آن خواهی تو دور از آب باش
که به سر هم طبع آبی خواجه‌تاش

After that, be far from the water, if you wish; for in your inmost soul
you are of the same nature as the water, O fellow-servant.

پس کسانی کز جهان بگذشته‌اند
لا نیند و در صفات آغشته‌اند

Those persons, then, who have passed from the world are not anything,
but they are steeped in the Attributes.

در صفات حق صفات جمله‌شان
همچو اختر پیش آن خور بی‌نشان

All their attributes are in the Attributes of God,
even as the star is without trace in the presence of the sun.

گر ز قرآن نقل خواهی ای حرون
خوان جمیع هم لدینا محضرون

If you demand a citation from the *Qur'an*, O recalcitrant,
recite *all of them shall be brought into Our presence*.

محضرون معدوم نبود نیك بین
تا بقای روحها دانی یقین

Muhdarun is not non-existent *ma'dúm*. Consider well, that you may
gain certain knowledge of the everlasting life (*baqa*) of the spirits.

روح محجوب از بقا بس در عذاب
روح واصل در بقا پاك از حجاب

The spirit debarred from everlasting life is exceedingly tormented;
the spirit united in everlasting life is free from barrier.

زین چراغ حس حیوان المراد
گفتمت هان تا نجویی اتحاد

I have told you the purpose of this lamp of animal sense-perception.
Beware of seeking to become one.

روح خود را متصل کن ای فلان
زود با ارواح قدس سالکان

Make your spirit, O such-and-such,
to be united speedily with the holy spirits of the Travellers.

صد چراغت گر مرند ار بیستند
بس جدایند و یگانه نیستند

Your hundred lamps, then, whether they die or whether they stand,
are separate and are not single.

ز آن همه جنگند این اصحاب ما
جنگ کس نشنید اندر انبیا

On that account these companions of ours are all at war,
no one heard of war amongst the prophets,

ز انکه نور انبیا خورشید بود
نور حس ما چراغ و شمع و دود

Because the light of the prophets was the Sun,
the light of our senses is lamp and candle and smoke.

یك بمیرد یك بماند تا به روز
یك بود پژمرده دیگر با فروز

One dies, one lasts till daybreak;
one is dim, another bright.

جان حیوانی بود حی از غذا
هم بمیرد او به هر نیک و بدی

The animal soul is alive by nourishment;
however good or bad its state may be, it dies all the same.

گر بمیرد این چراغ و طی شود
خانه‌ی همسایه مظلم کی شود

If this lamp dies and is extinguished,
how should the neighbour's house become dark?

نور آن خانه چو بی‌این هم به پاست
پس چراغ حس هر خانه جداست

Inasmuch as without this the light in that house is still maintained,
hence the lamp of sense-perception is different in every house.

این مثال جان حیوانی بود
نه مثال جان ربانی بود

This is a parable of the animal soul,
not a parable of the divine soul.

باز از هندوی شب چون ماه زاد
در سر هر روزنی نوری فتاد

Again, when the moon is born from the Hindu, Night,
a light falls upon every window.

نور آن صد خانه را تو یك شمر
که نماند نور این بی‌آن دگر

Count the light of those hundred houses as one,
for the light of this does not remain without the other.

تا بود خورشید تابان بر افق
هست در هر خانه نور او قنق

So long as the sun is shining on the horizon,
its light is a guest in every house;

باز چون خورشید جان آفل شود
نور جمله خانه‌ها زایل شود

Again, when the spiritual Sun sets,
the light in all the houses disappears.

این مثال نور آمد مثل نی
مر ترا هادی عدو را ره زنی

This is a parable of the Light, not a similitude;
for you a true guide, for the enemy a highwayman.

بر مثال عنکبوت آن زشت خو
پرده‌های گنده را بر بافد او

That evil-natured person resembles the spider:
he weaves stinking veils.

از لعاب خویش پرده‌ی نور کرد
دیده‌ی ادراك خود را کور کرد

Of his own gossamer he made a veil over the Light:
he made the eye of his apprehension blind.

گردن اسب ار بگیرد بر خورد
ور بگیرد پاش بستاند لگد

If one takes hold of a horse's neck, he gains advantage;
and if he takes hold of its leg, he receives a kick.

کم نشین بر اسب توسن بی‌لگام
عقل و دین را پیشوا کن و السلام

Do not mount the restive horse without a bridle:
make Reason and Religion your leader, and farewell.

اندر این آهنگ منگر سست و پست
کاندر این ره صبر و شق انفس است

Do not look scornfully and contemptuously on this quest,
for in this Way there is self-denial and grievous anguish to souls.

بقیه‌ی قصه‌ی بنای مسجد اقصی

The rest of the Story of the building of the Farther Mosque

چون سلیمان کرد آغاز بنا
پاك چون کعبه همایون چون منی

When Solomon began the building—
holy like the Ka'ba, august like Mina—

در بنایش دیده می‌شد کر و فر
نی فسرده چون بناهای دگر

In his building were seen splendour and magnificence:
it was not frigid like other buildings.

در بنا هر سنگ کز که می‌سکست
فاش سیروا بی‌همی‌گفت از نخست

From the first, every stone in the building—that was broken off from
the mountain—was saying clearly, "Take me along!"

همچو از آب و گل آدم‌کده
نور ز آهك پاره‌ها تابان شده

As from the water and earth of the house of Adam,
did light shine forth from the pieces of mortar.

سنگ بی‌حمال آینده شده
و آن در و دیوارها زنده شده

The stones were coming without carrier,
and those doors and walls had become living.

حق همی‌گوید که دیوار بهشت
نیست چون دیوارها بی‌جان و زشت

God says that the ‘wall of Paradise
is not lifeless and ugly like walls;

چون در و دیوار تن با آگهی است
زنده باشد خانه چون شاهنشهی است

Like the door and wall of the body, it is with intelligence:
the house is living since it belongs to the King of kings.

هم درخت و میوه هم آب زلال
با بهشتی در حدیث و در مقال

Both tree and fruit and limpid water
with the inhabitant of Paradise in conversation and discourse,

ز انکه جنت را نه ز آلت بسته‌اند
بلکه از اعمال و نیت بسته‌اند

Because Paradise has not been fashioned out of materials;
nay, but it has been fashioned out of deeds and intentions.

این بنا ز آب و گل مرده بده‌ست
و آن بنا از طاعت زنده شده‌ست

This edifice has been of dead water and earth,
while that edifice has arisen from living piety.

این به اصل خویش ماند پر خلل
و آن به اصل خود که علم است و عمل

This resembles its foundation full of defect, and that its foundation,
which is knowledge and action.

هم سریر و قصر و هم تاج و ثیاب
با بهشتی در سؤال و در جواب

Both throne and palace and crown and robes are in question
and reply with the inhabitant of Paradise.

فرش بی‌فراش پیچیده شود
خانه بی‌مکناس روبیده شود

The carpet is folded without the *farrash* (carpet- spreader);
the house is swept without the broom.

خانه‌ی دل بین ز غم ژولیده شد
بی‌کناس از توبه‌ای روبیده شد

Behold the house of the heart: it was disordered by cares:
without sweeper it was swept by repentance.

تخت او سیار بی‌حمال شد
حلقه و در مطرب و قوال شد

Its throne moved along without carrier;
its door-ring and door became musician and singer.

هست در دل زندگی دار الخلود
در زبانم چون نمی‌آید چه سود

The life of the everlasting Abode exists in the heart:
since it comes not on to my tongue, what is the use?

چون سلیمان در شدی هر بامداد
مسجد اندر بهر ارشاد عباد

When Solomon went into the Mosque every morning
to guide the servants in the right way,

پند دادی گه به گفت و لحن و ساز
گه به فعل اعنی رکوعی یا نماز

He would give exhortation, sometimes by speech and melody and harmony,
sometimes by act—I mean a bowing or prayer.

پند فعلی خلق را جذاب‌تر
که رسد در جان هر با گوش و کر

The exhortation of act draws people more powerfully,
for it reaches the soul of every one that has hearing and the deaf.

اندر آن وهم امیری کم بود
در حشم تاثیر آن محکم بود

In that the conceit of princedom is less:
the impression made by it upon the followers is strong.

قصه‌ی آغاز خلافت عثمان و خطبه‌ی وی در بیان آن که ناصح فعال به فعل به از ناصح قوال به قول

Story of the beginning of the Caliphate of Uthman, may God be well-pleased with him, and his sermon expounding that the doer who exhorts by deeds is better than the speaker who exhorts by words.

قصه‌ی عثمان که بر منبر برفت
چون خلافت یافت بشتابید تفت

The story of Uthman is that he mounted the pulpit:
when he obtained the Caliphate, he made hot haste.

منبر مهتر که سه پایه بده‌ست
رفت بو بکر و دوم پایه نشست

The pulpit of the Chief, which had three steps:
Abu Bakr went and seated himself on the second step.

بر سوم پایه عمر در دور خویش
از برای حرمت اسلام و کیش

Umar, in his reign, on the third step
in order to show reverence for Islam and the Religion

دور عثمان آمد او بالای تخت
بر شد و بنشست آن محمود بخت

The reign of Uthman arrived, he, that man of praised fortune,
went up on to the top of the throne and seated himself.

پس سؤالش کرد شخصی بو الفضول
کان دو ننشستند بر جای رسول

Then a person given to idle meddling questioned him, saying,
"Those two did not sit in the Prophet's place:

پس تو چون جستی از ایشان برتری
چون به رتبت تو از ایشان کمتری

How, then, have you sought to be higher than they,
when you are inferior to them in rank?"

گفت اگر پایه‌ی سوم را بسپرم
وهم آید که مثال عمرم

He replied, "If I tread on the third step,
it will be imagined that I resemble Umar;

بر دوم پایه شوم من جای جو
گویی بو بکر است و این هم مثل او

I seek a seat on the second step, you will say,
'it is Abu Bakr, and this one too is like him.'

هست این بالا مقام مصطفی
وهم مثلی نیست با آن شه مرا

This top is the place of Mustafa:
no one will imagine that I am like that King."

بعد از آن بر جای خطبه آن ودود
تا به قرب عصر لب خاموش بود

Afterwards, in the preaching-place,
that loving man kept silence till near the afternoon-prayer.

زهره نه کس را که گوید هین بخوان
یا برون آید ز مسجد آن زمان

None dared to say "Come now, preach!"
or to go forth from the mosque during that time.

هیبتی بنشسته بد بر خاص و عام
پر شده نور خدا آن صحن و بام

Awe had settled on high and low:
the court and roof had become filled with the Light of God.

هر که بینا ناظر نورش بدی
کور ز آن خورشید هم گرم آمدی

Whoever possessed vision was beholding His Light;
the blind man too was being heated by that Sun.

پس ز گرمی فهم کردی چشم کور
که بر آمد آفتابی بی‌فتور

Hence, by reason of the heat, the blind man's eye perceived
that there had arisen a Sun whose strength does not fail.

لیك این گرمی گشاید دیده را
تا ببیند عین هر بشنیده را

But this heat opens the eye,
that it may see the very substance of everything heard.

گرمی‌اش را ضجرتی و حالتی
ز آن تبش دل را گشادی فسحتی

Its heat has a grievous agitation and emotion,
from that glow there comes to the heart a joyous freedom, an expansion.

کور چون شد گرم از نور قدم
از فرح گوید که من بینا شدم

When the blind man is heated by the Light of Eternity,
from gladness he says, “I have become seeing.”

سخت خوش مستی ولی ای بو الحسن
پاره‌ای راه است تا بینا شدن

You are very drunk, but, O Bu ’l-Hasan,
there is a bit of way to seeing.

این نصیب کور باشد ز آفتاب
صد چنین و الله اعلم بالصواب

This is the blind man’s portion from the Sun, a hundred such;
and God best know what is right.

و انکه او آن نور را بینا بود
شرح او کی کار بو سینا بود

And he that has vision of that Light—
how should the explanation of him be a task of Bu Sina?

ور شود صد تو که باشد این زبان
که بجنباند به کف پرده‌ی عیان

If it be hundredfold, who is this tongue
that it should move with its hand the veil of clairvoyance?

وای بر وی گر بساید پرده را
تیغ اللهی کند دستش جدا

Woe to it if it touches the veil!
The Divine sword severs its hand.

دست چه بود خود سرش را بر کند
آن سری کز جهل سرها می‌کند

What of the hand? It rends off even its head—
the head that from ignorance puts forth many a head.

این به تقدیر سخن گفتم ترا
ور نه خود دستش کجا و آن کجا

I have said this to you, speaking hypothetically; otherwise, indeed,
how far is its hand from being able to do that!

خاله را خایه بدی خالو شدی
این به تقدیر آمده‌ست ار او بدی

If the aunt had testicles, she would have been an uncle:
but this is hypothetical— ‘if she had.’

از زبان تا چشم کاو پاك از شك است
صد هزاران ساله گویم اندك است

I say that between the tongue and the eye that is free from doubt
there is a hundred thousand years’, it is little.

هین مشو نومید نور از آسمان
حق چو خواهد می‌رسد در یك زمان

Now come, do not despair! When God wills,
light arrives from heaven in a single moment.

صد اثر در کانها از اختران
می‌رساند قدرتش در هر زمان

At every instant His power causes a hundred influences
from the stars to reach the mines.

اختر گردون ظلم را ناسخ است
اختر حق در صفاتش راسخ است

The star of heaven deletes the darkness;
the star of God is fixed in His Attributes.

چرخ پانصد ساله راه ای مستعین
در اثر نزدیك آمد با زمین

O you that seek help, the celestial sphere, of five hundred years’ journey,
is in effect near to the earth.

سه هزاران سال و پانصد تا زحل
دم‌به‌دم خاصیتش آرد عمل

It is three thousand five hundred years to Saturn;
his special property acts incessantly.

در همش آرد چو سایه در ایاب
طول سایه چیست پیش آفتاب

He rolls it up like a shadow at the return:
in the sun’s presence what is the length of the shadow?

وز نفوس پاك اختروش مدد
سوی اخترهای گردون می‌رسد

And from the pure star like souls
replenishment is ever coming to the stars of heaven.

ظاهر آن اختران قوام ما
باطن ما گشته قوام سما

The outward of those stars is our ruler;
our inward has become the ruler of the sky.

در بیان آن که حکما گویند آدمی عالم صغری است و حکمای الهی گویند آدمی عالم کبری است زیرا آن علم حکما بر صورت آدمی مقصور بود و علم این حکما در حقیقت آدمی موصول بود

Explaining that philosophers say that Man is the microcosm, theosophists say that Man is the macrocosm, the reason being that philosophy is confined to the phenomenal form of Man, whereas theosophy is connected with the essential truth of his true nature.

پس به صورت عالم اصغر تویی
پس به معنی عالم اکبر تویی

Therefore in form you are the microcosm,
therefore in reality you are the macrocosm.

ظاهر آن شاخ اصل میوه است
باطنا بهر ثمر شد شاخ هست

Externally the branch is the origin of the fruit;
intrinsically the branch came into existence for the sake of the fruit.

گر نبودی میل و اومید ثمر
کی نشاندی باغبان بیخ شجر

If there had not been desire and hope of the fruit,
how should the gardener have planted the root of the tree?

پس به معنی آن شجر از میوه زاد
گر به صورت از شجر بودش ولاد

Therefore in reality the tree was born of the fruit,
if in appearance it was generated by the tree.

مصطفی زین گفت کادم و انبیا
خلف من باشند در زیر لوا

Hence Mustafa said, "Adam and the prophets
are behind me under banner."

بهر این فرموده است آن ذو فنون
رمز نحن الاخرون السابقون

For this reason that master of sorts of knowledge
has uttered the allegorical saying, "We are the last and the foremost."

گر به صورت من ز آدم زاده‌ام
من به معنی جد جد افتاده‌ام

"If in appearance I am born of Adam,
in reality I am the forefather of forefather,

کز برای من بدش سجده‌ی ملك
وز پی من رفت بر هفتم فلك

Since the worship of the angels was to him for my sake,
and he ascended to the Seventh Heaven on my account

پس ز من زایید در معنی پدر
پس ز میوه زاد در معنی شجر

Therefore in reality the Father was born of me,
therefore in reality the tree was born of the fruit."

اول فکر آخر آمد در عمل
خاصه فکری کاو بود وصف ازل

The thought, which is first, comes last into actuality,
in particular the thought that is eternal.

حاصل اندر یك زمان از آسمان
می‌رود می‌آید ایدر کاروان

To sum up, in a single moment the caravan
is going from Heaven and coming here.

نیست بر این کاروان این ره دراز
کی مفازه زفت آید با مفاز

This way is not long for this caravan: how should the desert show
itself formidable to him who has been granted success?

دل به کعبه می‌رود در هر زمان
جسم طبع دل بگیرد ز امتنان

The heart is faring to the Ka'ba at every moment,
and through bounty the body assumes the nature of the heart.

این دراز و کوتهی مر جسم راست
چه دراز و کوته آن جا که خداست

This length and shortness appertains to the body:
where God is, what is "long" and "short"?

چون خدا مر جسم را تبدیل کرد
رفتنش بی‌فرسخ و بی‌میل کرد

When God has transmuted the body,
He makes its faring to be without league or mile.

صد امید است این زمان بردار گام
عاشقانه ای فتی خل الکلام

There are a hundred hopes at this time.
Step, O youth, like a lover and relinquish disputation.

گر چه پیله‌ی چشم بر هم می‌زنی
در سفینه خفته‌ای ره می‌کنی

Albeit you are closing your eyelids,
you are asleep in the ship and voyaging.

تفسیر این حدیث که مثل امتی کمثل سفینه نوح من تمسك بها نجا و من تخلف عنها غرق

Exposition of the Hadíth, "The parable of my community is the parable of the Ship of Noah: whoso shall cling to it is saved, and whoso shall hold back from it is drowned."

بهر این فرمود پیغمبر که من
همچو کشتی‌ام به طوفان زمن

On this account the Prophet said,
"I am as the Ship in the Flood of Time.

ما و اصحابیم چون کشتی نوح
هر که دست اندر زند یابد فتوح

I and my Companions are as the Ship of Noah:
whoever clings will gain graces."

چون که با شیخی تو دور از زشتیی
روز و شب سیاری و در کشتیی

When you are with the Shaykh you are far removed from wickedness:
day and night you are a traveller and in a ship.

در پناه جان جان بخشی توی
کشتی اندر خفته‌ای ره می‌روی

You are under the protection of a life-giving spirit:
you are asleep in the ship; you are going on the way.

مگسل از پیغمبر ایام خویش
تکیه کم کن بر فن و بر کام خویش

Do not break with the prophet of your days:
do not rely on your own skill and footsteps.

گر چه شیری چون روی ره بی‌دلیل
خویش بین و در ضلالی و ذلیل

Lion though you are, you are self-centered and in error and contemptible
when you go on the way without a guide.

هین مپر الا که با پرهای شیخ
تا ببینی عون لشکرهای شیخ

Beware! Do not fly but with the wings of the Shaykh,
that you may see the aid of the armies of the Shaykh.

يك زمانی موج لطفش بال تست
آتش قهرش دمی حمال تست

At one time the wave of his mercy is your wing,
at another moment the fire of his wrath is your carrier.

قهر او را ضد لطفش کم شمر
اتحاد هر دو بین اندر اثر

Do not reckon his wrath to be the contrary of his mercy:
behold the oneness of both in the effect.

یک زمان چون خاک سبزت می کند
يك زمان پر باد و گبزت می‌کند

At one time he will make you green like the earth,
at another time he will make you full of wind, and big.

جسم عارف را دهد وصف جماد
تا بر او روید گل و نسرین شاد

He gives the quality of inorganic things to the body of the knower,
in order that gay roses and eglantines may grow on it;

ليك او بیند نبیند غیر او
جز به مغز پاك ندهد خلد بو

But he alone sees, none sees but he:
Paradise yields no scent but to the purified brain.

مغز را خالی کن از انکار یار
تا که ریحان یابد از گلزار یار

Empty your brain of disbelief in the Friend,
that it may feel sweet odours from the rose-garden of the Friend;

تا بیابی بوی خلد از یار من
چون محمد بوی رحمن از یمن

So that you may feel the scent of Paradise from my Friend,
as Mohammed the scent of the Merciful from Yemen

در صف معراجیان گر بیستی
چون براقت بر کشاند نیستی

If you stand in the rank of those who make the ascension,
not-being will bear you aloft, like Buraq.

نه چو معراج زمینی تا قمر
بلکه چون معراج کلکی تا شکر

It is not like the ascension of a piece of earth to the moon;
nay, but like the ascension of a cane to sugar.

نه چو معراج بخاری تا سما
بل چو معراج جنینی تا نهی

It is not like the ascension of a vapour to the sky;
nay, but like the ascension of an embryo to rationality.

خوش براقی گشت خنگ نیستی
سوی هستی آردت گر بیستی

The steed of not-being became a goodly Buraq:
it brings you to existence, if you are non-existent.

کوه و دریاها سمش مس می‌کند
تا جهان حس را پس می‌کند

Its hoof brushes the mountains and seas
till it puts the world of sense perception behind.

پا بکش در کشتی و می‌رو دوان
چون سوی معشوق جان جان روان

Set your foot into the ship and keep going quickly,
like the soul going towards the soul's Beloved.

دست نه و پای نه رو تا قدم
آن چنان که تاخت جانها از عدم

No hands and no feet, go to Eternity in the same fashion
as that in which the spirits sped from non-existence.

بر دریدی در سخن پرده‌ی قیاس
گر نبودی سمع سامع را نعاس

If there had not been somnolence in the hearer's hearing,
the veil of logical reasoning would have been torn asunder in the discourse.

ای فلك بر گفت او گوهر بیار
از جهان او جهانا شرم دار

O Heaven, shower pearls on his advice!
O World, have shame of his world!

ای فلک بر گفت او گوهر ببار
جامدت بیننده و گویا شود

If you will shower, your substance will become hundredfold:
your inorganic will become seeing and speaking.

پس نثاری کرده باشی بهر خود
چون که هر سرمایه‌ی تو صد شود

Therefore you will have scattered a largesse for your own sake,
inasmuch as every stock of yours will be increased a hundredfold.

قصه‌ی هدیه فرستادن بلقیس از شهر سبا سوی سلیمان علیه السلام

Story of Bilqís sending a gift from the city of Saba to Solomon, on whom be peace.

هدیه‌ی بلقیس چل استر بده‌ست
بار آنها جمله خشت زر بده‌ست

The gift of Bilqís was forty mules:
their whole load consisted of bricks of gold.

چون به صحرای سلیمانی رسید
فرش آن را جمله زر پخته دید

When he reached the open plain, belonging to Solomon,
he saw that its carpet was entirely of solid gold.

بر سر زر تا چهل منزل براند
تا که زر را در نظر آبی نماند

He rode on gold for the distance of forty stages,
till gold had no more esteem in his sight.

بارها گفتند زر را وابریم
سوی مخزن ما چه بیگار اندریم

Times they said, "Let us take the gold back to the treasury:
what a quest are we in!

عرصه‌ای کش خاك زر ده دهی است
زر به هدیه بردن آن جا ابلهی است

A spacious land of which the soil is pure gold—
to bring gold thither as a gift is folly."

ای ببرده عقل هدیه تا اله
عقل آن جا کمتر است از خاك راه

O you who have brought intelligence to God as a gift,
there intelligence is less than the dust of the road.

چون کساد هدیه آن جا شد پدید
شرمساریشان همی واپس کشید

When the worthlessness of the gift became apparent there,
shamefacedness was drawing them back;

باز گفتند ار کساد و گر روا
چیست بر ما بنده فرمانیم ما

Again they said, "Whether it is worthless or valuable,
what matter to us? We are slaves to the command.

گر زر و گر خاك ما را بردنی است
امر فرمانده بجا آوردنی است

Whether we have to bring gold or earth,
the command of the one who gives the command is to be executed.

گر بفرمایند که واپس برید
هم به فرمان تحفه را باز آورید

If they command you to bring it back,
take the gift back according to the command."

خنده‌ش آمد چون سلیمان آن بدید
کز شما من کی طلب کردم ثرید

When Solomon beheld that, he laughed, saying,
"When did I seek broken bread (*tharid*)from you?

من نمی‌گویم مرا هدیه دهید
بلکه گفتم لایق هدیه شوید

I do not bid you bestow gifts on me;
nay, I bid you be worthy of the gifts;

که مرا از غیب نادر هدیه‌هاست
که بشر آن را نیارد نیز خواست

For I have rare gifts from the Unseen,
which human beings dare not even ask for.

می‌پرستید اختری کاو زر کند
رو به او آرید کاو اختر کند

You worship the star that makes gold:
turn your faces towards Him that makes the star.

می‌پرستید آفتاب چرخ را
خوار کرده جان عالی نرخ را

You worship the sun in heaven,
having despised the Spirit of high price.

آفتاب از امر حق طباخ ماست
ابلهی باشد که گوییم او خداست

The sun, by command of God, is our cook:
it is folly that we should say it is God.

آفتابت گر بگیرد چون کنی
آن سیاهی زو تو چون بیرون کنی

If your sun be eclipsed, what will you do?
How will you expel that blackness from it?

نه به درگاه خدا آری صداع
که سیاهی را ببر وا ده شعاع

Will not you bring your headache to the court of God, saying,
'Take the blackness away, give back the radiance!'

گر کشندت نیم شب خورشید کو
تا بنالی یا امان خواهی از او

If they would kill you at midnight, where is the sun,
that you should wail and beg protection of it?

حادثات اغلب به شب واقع شود
و آن زمان معبود تو غایب بود

Calamities, for the most part, happen in the night;
and at that time the object of your worship is absent.

سوی حق گر ز آستانه خم شوی
وا رهی از اختران محرم شوی

If you sincerely bow to God, you will be delivered from the stars:
you will become intimate.

چون شوی محرم گشایم با تو لب
تا ببینی آفتابی نیم شب

When you become intimate, I will open my lips with you,
that you may behold a Sun at midnight.

جز روان پاك او را شرق نه
در طلوعش روز و شب را فرق نه

It has no location but the pure spirit:
in its rising, there is no difference between day and night.

روز آن باشد که او شارق شود
شب نماند شب چو او بارق شود

It is day when it rises;
when it begins to shine, night is night no more.

چون نماید ذره پیش آفتاب
همچنان است آفتاب اندر لباب

As the mote appears in the presence of the sun,
even such is the sun in the pure substance.

آفتابی را که رخشان می‌شود
دیده پیشش کند و حیران می‌شود

The sun that becomes resplendent,
and before which the sight is blunted and dazzled—

همچو ذره بینی‌اش در نور عرش
پیش نور بی‌حد موفور عرش

You will see it as a mote in the light of the Divine Throne,
beside the illimitable abounding light of the Divine Throne.

خوار و مسکین بینی او را بی‌قرار
دیده را قوت شده از کردگار

You will deem it base and lowly and impermanent,
strength has come to your eye from the Creator."

کیمیایی که از او يك ما ثری
بر دخان افتاد گشت آن اختری

The Philosophers' Stone from which a single impression
fell on the vapour and it became a star;

نادر اکسیری که از وی نیم تاب
بر ظلامی زد بکردش آفتاب

The unique elixir of which half a gleam
struck upon darkness and made it the sun;

بو العجب میناگری کز يك عمل
بست چندین خاصیت را بر زحل

The marvellous alchemist who by a single operation
fastened all these properties on Saturn

باقی اخترها و گوهرهای جان
هم بر این مقیاس ای طالب بدان

Know, O seeker that the remaining planets
and the spiritual substances are according to the same standard.

دیده‌ی حسی زبون آفتاب
دیده‌ی ربانیی جو و بیاب

The sensuous eye is subject to the sun:
seek and find a divine eye,

تا زبون گردد به پیش آن نظر
شعشعات آفتاب با شرر

In order that the beams of the flaming sun
may become subject before that vision;

کان نظر نوری و این ناری بود
نار پیش نور بس تاری بود

For that vision is luminous, while these are igneous:
fire is very dark in comparison with light.

کرامات و نور شیخ عبد الله مغربی قدس سره

The miraculous gifts and illumination of Shaykh 'Abdullah Maghribi, may God sanctify his spirit.

گفت عبد الله شیخ مغربی
شصت سال از شب ندیدم من شبی

Shaykh 'Abdullah Maghribi said,
"During sixty years I never perceived in night the quality of night.

من ندیدم ظلمتی در شصت سال
نه به روز و نه به شب نه ز اعتلال

During sixty years I never experienced any darkness,
neither by day nor by night nor from infirmity."

صوفیان گفتند صدق قال او
شب همی‌رفتیم در دنبال او

The Sufis declared his words to be true:
"During the night we would follow him

در بیابانهای پر از خار و گو
او چو ماه بدر ما را پیش رو

Into deserts filled with thorns and ditches,
he going in front of us like the full moon.

روی پس ناکرده می‌گفتی به شب
هین گو آمد میل کن در سوی چپ

Without looking behind him, he would say, at night-time,
‘Listen! Here is a ditch: turn to the left!’

باز گفتی بعد یك دم سوی راست
میل کن زیرا که خاری پیش پاست

Then, after a little while, he would say,
‘Turn to the right, because a thorn is before your feet.’

روز گشتی پاش را ما پای بوس
گشته و پایش چو پاهای عروس

Day would break: we would come to kiss his foot,
and his foot would be like the feet of a bride,

نه ز خاك و نه ز گل بر وی اثر نه از
خراش خار و آسیب حجر

No trace of earth or mud on it,
not a scratch from thorns or bruise from stones.”

مغربی را مشرقی کرده خدای
کرده مغرب را چو مشرق نورزای

God made the Maghribi a Mashriqí:
He made the place of sunset light-producing like the place of sunrise.

نور این شمس شموسی فارس است
روز خاص و عام را او حارس است

The light of this one who belongs to the Sun of suns is riding:
by day he is guarding high and low.

چون نباشد حارس آن نور مجید
که هزاران آفتاب آرد پدید

How should that glorious light,
which brings thousands of suns into view, not be a guardian?

تو به نور او همی‌رو در امان
در میان اژدها و کژدمان

By his light do you walk always in safety
amidst dragons and scorpions.

پیش پیشت می‌رود آن نور پاك
می‌کند هر ره زنی را چاك چاك

That holy light is going in front of you
and tearing every highwayman to pieces.

یوم لا یخزی النَّبیّ راست دان
نور یسعی بین ایدیهم بخوان

Know rightly *on the Day when He will not put the Prophet to shame*;
read *light shall run before them*.

گر چه گردد در قیامت آن فزون
از خدا اینجا بخواهید آزمون

Although that will be increased at the Resurrection,
beg of God trial here;

کاو ببخشد هم به میغ و هم به ماغ
نور جان و الله اعلم بالبلاغ

For He bestows spiritual light both on cloud and mist,
and God best knows how to impart.

باز گردانیدن سلیمان علیه السلام رسولان بلقیس را با آن هدیه‌ها که آورده بودند سوی بلقیس و دعوت‌کردن بلقیس را به ایمان و ترك آفتاب پرستی

How Solomon, on whom be peace, bade the envoys of Bilqis return to her with the gifts which they had brought; and how he called Bilqis to the Faith and to abandon sun-worship.

باز گردید ای رسولان خجل
زر شما را دل به من آرید دل

“O shamefaced envoys turn back! The gold is yours:
bring unto me the heart, the heart!

این زر من بر سر آن زر نهید
کوری تن فرج استر را دهید

You could have this gold of mine,
add it to yours and put it in the mule’s vulva.”

فرج استر لایق حلقه‌ی زر است
زر عاشق روی زرد اصفر است

The gold ring is suited to a mule’s arse;
the lover’s gold is the pallid yellow countenance.

که نظرگاه خداوند است آن
کز نظر انداز خورشید است کان

For that is the object of the Lord’s regard,
while the mine results from the sun’s casting looks.

کو نظرگاه شعاع آفتاب
کو نظرگاه خداوند لباب

How can the sunbeams’ object of regard
be compared with an object of regard to the Lord of the quintessence’?

از گرفت من ز جان اسپر کنید
گر چه اکنون هم گرفتار منید

“Make of your souls a shield against my taking captive,
though you are my captives even now.”

مرغ فتنه‌ی دانه بر بام است او
پر گشاده بسته‌ی دام است او

The bird tempted by the bait is on the roof:
with wings outspread, it is imprisoned in the trap.

چون به دانه داد او دل را به جان
ناگرفته مر و را بگرفته دان

Inasmuch as with its soul it has given its heart to the bait,
deem it caught, though apparently it is still free.

آن نظرها که به دانه می‌کند
آن گره دان کاو به پا بر می‌زند

Deem the looks which it is directing to the bait
to be the knot that it is tying on its legs.

دانه گوید گر تو می‌دزدی نظر
من همی‌دزدم ز تو صبر و مقر

The bait says, “If you are stealing your looks
I am stealing patience and constancy from you.

چون کشیدت آن نظر اندر پی‌ام
پس بدانی کز تو من غافل نی‌ام

When those looks have drawn you after me,
then you will know that I am not inattentive to you.”

قصه‌ی عطاری که سنگ ترازوی او گل سر شوی بود و دزدیدن مشتری گل خوار از آن گل هنگام سنجیدن شکر

Story of the druggist whose balance-weight was clay for washing the head; and how a customer, who was a clay-eater, stole some of that clay covertly and secretly, whilst sugar was being weighed.

پیش عطاری یکی گل خوار رفت
تا خرد ابلوج قند خاص زفت

A certain clay-eater went to a druggist
to buy fine hard sugar-loaf.

پس بر عطار طرار دو دل
موضع سنگ ترازو بود گل

Now, at the druggist’s, a crafty vigilant man,
in place of the balance-weight there was clay.

گفت گل سنگ ترازوی من است
گر ترا میل شکر بخریدن است

He said, “If you want to buy sugar,
my balance-weight is clay.”

گفت هستم در مهمی قند جو
سنگ میزان هر چه خواهی باش گو

He said, “I am requiring sugar for an urgent affair:
let the balance-weight be whatever you wish.”

گفت با خود پیش آن که گل خور است
سنگ چه بود گل نکوتر از زر است

To himself he said, “What does the weight matter to one that eats clay?
Clay is better than gold.”

همچو آن دلاله که گفت ای پسر
نو عروسی یافتم بس خوب فر

As the go-between (*dallala*) who said,
“O son, I have found a very beautiful new bride.

سخت زیبا لیك هم یك چیز هست
کان ستیره دختر حلواگر است

Exceedingly pretty, but there is just one thing,
that the lady is a confectioner's daughter."

گفت بهتر این چنین خود گر بود
دختر او چرب و شیرین‌تر بود

"Better," said he; "if it is indeed so,
his daughter will be fatter and sweeter."

گر نداری سنگ و سنگت از گل است
این به و به گل مرا میوه‌ی دل است

"If you have no weight and your weight is of clay,
this is better and better: clay is the fruit of my heart."

اندر آن کفه‌ی ترازو ز اعتداد
او بجای سنگ آن گل را نهاد

He placed the clay, because of its being ready,
in one scale of the balance instead of the weight;

پس برای کفه‌ی دیگر به دست
هم به قدر آن شکر را می‌شکست

Then, for the other scale, he was breaking with his hand
the equivalent amount of sugar.

چون نبودش تیشه‌ای او دیر ماند
مشتری را منتظر آن جا نشاند

Since he had no pick-axe, he took a long time
and made the customer sit waiting.

رویش آن سو بود، گل خور ناشکفت
گل از او پوشیده دزدیدن گرفت

His face was towards that, the clay-eater, unable to restrain himself,
began covertly to steal the clay from him,

ترس ترسان که نیاید ناگهان
چشم او بر من فتد از امتحان

Terribly frightened lest his eye should fall upon him of a sudden
for the purpose of testing

دید عطار آن و خود مشغول کرد
که فزون‌تر دزد هین ای روی زرد

The druggist saw it, but made himself busy, saying,
"Come, steal more, O pale-faced one!

گر بدزدی و ز گل من می‌بری
رو که هم از پهلوی خود می‌خوری

If you will be a thief and take some of my clay, go on,
for you are eating out of your own side.

تو همی‌ترسی ز من لیك از خری
من همی‌ترسم که تو کمتر خوری

You are afraid of me, but because you are an ass:
I am afraid you will eat less.

گر چه مشغولم چنان احمق نیم
که شکر افزون کشی تو از نی‌ام

Though I am occupied, I am not such a fool
that you should get too much of my sugar-cane.

چون ببینی مر شکر را ز آزمود
پس بدانی احمق و غافل که بود

When you see by experience the sugar,
then you will know who was foolish and careless."

مرغ ز آن دانه نظر خوش می‌کند
دانه هم از دور راهش می‌زند

The bird looks pleased at the bait;
still, the bait, at a distance, is waylaying it.

گر ز نای چشم خطی می بری
نه کباب از پهلوی خود می‌خوری

If you are deriving some pleasure from the eye's greed,
are not you eating roast-meat from your own side?

این نظر از دور چون تیر است و سم
عشقت افزون می‌شود صبر تو کم

This looking from a distance is like arrows and poison:
your fond passion is increased and your self-restraint diminished.

مال دنیا دام مرغان ضعیف
ملك عقبی دام مرغان شریف

Worldly riches are a trap for the weak birds;
the kingdom of the next world is a trap for the noble birds,

تا بدین ملکی که او دامی است ژرف
در شکار آرند مرغان شگرف

To the end that by means of this kingdom,
which is a deep trap, the great birds may be ensnared.

من سلیمان می‌نخواهم ملکتان
بلکه من برهانم از هر هلکتان

"I, Solomon, do not desire your kingdom;
nay, but I will deliver you from every destruction;

کاین زمان هستید خود مملوك ملك
مالك ملك آن که بجهید او ز هلك

For at this time you are indeed slaves to the kingdom;
the owner of the kingdom is he that escaped from destruction."

باژگونه ای اسیر این جهان
نام خود کردی امیر این جهان

Preposterously, O prisoner of this world,
you have named yourself prince of this world.

ای تو بنده‌ی این جهان محبوس جان
چند گویی خویش را خواجه‌ی جهان

O you slave of this world, you whose spirit is imprisoned,
how long will you call yourself lord of the world?

دل داری کردن و نواختن سلیمان علیه السلام مر آن رسولان را و دفع وحشت و آزار از دل ایشان و عذر قبول ناکردن هدیه شرح کردن با ایشان

How Solomon, on whom be peace, showed affection and kindness to the envoys and removed resentment and injury from their hearts and explained to them the reason for declining the gift.

ای رسولان می‌فرستمتان رسول
رد من بهتر شما را از قبول

"O envoys, I will send you as envoys:
my refusal is better for you than acceptance.

پیش بلقیس آن چه دیدید از عجب
باز گویید از بیابان ذهب

Relate to Bilqis what strange things you have seen
concerning the desert of gold,

تا بداند که به زر طامع نه‌ایم
ما زر از زر آفرین آورده‌ایم

That she may know we do not covet gold:
we have gotten gold from the gold-Creator,

آن که گر خواهد همه خاك زمین
سر به سر زر گردد و در ثمین

At whose will the whole earth's soil from end to end
would become gold and precious pearls."

حق برای آن کند ای زر گزین
روز محشر این زمین را نقره‌گین

On that account, O you who choose gold,
God will make this earth silver on the Day of Resurrection.

فارغیم از زر که ما بس پر فنیم
خاکیان را سر به سر زرین کنیم

"We have no need of gold, for we are very skilful:
we make earthly beings entirely golden.

از شما کی کدیه‌ی زر می‌کنیم
ما شما را کیمیاگر می‌کنیم

How shall we beg gold of you?
We make you alchemists.

ترك آن گیرید گر ملك سباست
که برون آب و گل بس ملکهاست

Abandon that, if it is the kingdom of *Saba*,
for beyond water and earth there are many kingdoms."

تخته بند است آن که تختش خوانده‌ای
صدر پنداری و بر در مانده‌ای

That which you have called a throne is a splint- bandage:
you deem the seat of honour, but you have remained at the door.

پادشاهی نیستت بر ریش خود
پادشاهی چون کنی بر نیك و بد

You have not sovereignty over your own beard,
how will you exercise sovereignty over good and evil?

بی‌مراد تو شود ریشت سپید
شرم دار از ریش خود ای کژ امید

Without your wish, your beard grows white:
be ashamed of your beard, O you whose hopes are perverse.

مالك الملك است هر كش سر نهد
بی‌جهان خاك صد ملكش دهد

He is the Possessor of the Kingdom: whoever lays his head before Him,
to him He gives a hundred kingdoms without the terrestrial world;

ليك ذوق سجده‌ای پيش خدا
خوشتر آيد از دو صد دولت ترا

But the savour of a single prostration before God
will be sweeter to you than two hundred empires:

پس بنالی كه نخواهم ملكها
ملك آن سجده مسلم كن مرا

Then you will cry, "I desire not kingdoms:
commit unto me the kingdom of that prostration."

پادشاهان جهان از بد رگی
بو نبردند از شراب بندگی

The kings of the world, because of their evil nature,
got no scent of the wine of service;

ور نه ادهم‌وار سر گردان و دنگ
ملك را بر هم زدندی بی‌درنگ

Otherwise, dizzy and dumbfounded like Adham,
without delay they would have dashed their sovereignty to pieces.

ليك حق بهر ثبات اين جهان
مهرشان بنهاد بر چشم و دهان

But, for the maintenance of this world,
God set a seal upon their eyes and mouths,

تا شود شيرين بر ايشان تخت و تاج
كه ستانيم از جهان داران خراج

To the end that throne and crown should be sweet to them,
"for" "we will exact tribute from the rulers of the world."

از خراج ار جمع آری زر چو ريگ
آخر آن از تو بماند مرده ريگ

If by way of tribute you amass gold as sand,
at last it will be left behind you as an inheritance.

همره جانت نگردد ملك و زر
زر بده سرمه ستان بهر نظر

Sovereignty and gold will not accompany your spirit on its journey:
give your gold away, get eye salve for your sight,

تا ببينی كاين جهان چاهی است تنگ
يوسفانه آن رسن آری به چنگ

In order that you may see that this world is a narrow well,
and that, like Joseph, you may grasp that rope,

تا بگويد چون ز چاه آيی به بام
جان كه يا بشرای هذا لی غلام

So that, when you come from the well to the roof, the Soul will say,
"*Oh, good news* for me! *This is a youth* for me."

هست در چاه انعكاسات نظر
كمترين آن كه نمايد سنگ زر

In the well there are optical inversions,
the least that stones appear to be gold.

وقت بازی كودكان را ز اختلال
می‌نمايد آن خزفها زر و مال

To children at play-time, from infirmity,
those potsherds appear to be gold and riches.

عارفانش كيمياگر گشته‌اند
تا كه شد كانها بر ايشان نژند

His gnostics have become alchemists,
so that mines have become worthless in their eyes.

ديدن درويش جماعت مشايخ را در خواب و در خواست كردن روزی حلال بی‌مشغول شدن به كسب و از عبادت ماندن و ارشاد ايشان او را و ميوه‌های تلخ و ترش كوهی بر وی شيرين شدن به داد آن مشايخ

How a dervish saw in dream a company of Shaykhs and begged for a daily portion of lawful food without being occupied with earning and being incapacitated from devotional service; and how they directed him, and how the sour and bitter mountain-fruit became sweet to him through the bounty of those Shaykhs.

آن يكی درويش گفت اندر سمر
خضريان را من بديدم خواب در

A certain dervish said in the night-talk,
"I saw in dream those connected with Khizr.

گفتم ایشان را که روزی حلال
از کجا نوشم که نبود آن وبال

I said to them, 'Where shall I eat a daily portion of lawful food
that is not harmful?'

مر مرا سوی کهستان راندند
میوه‌ها ز آن بیشه می‌افشاندند

They took me along towards the mountainous country:
they were shaking down the fruit from the forest,

که خدا شیرین بکرد آن میوه را
در دهان تو به همتهای ما

Saying, 'God has made the fruit sweet in your mouth
because of our benedictions.

هین بخور پاك و حلال و بی‌حساب
بی‌صداع و نقل و بالا و نشیب

Come, eat clean and lawful, and free of reckoning,
without trouble and change of place and up and down.'

پس مرا ز آن رزق نطقی رو نمود
ذوق گفت من خردها می‌ربود

Then from that daily provision there appeared in me a speech:
savour of my words was transporting minds.

گفتم این فتنه‌ست ای رب جهان
بخششی ده از همه خلقان نهان

I said, 'this is a temptation: O Lord of the world,
bestow a gift hidden from all creatures!'

شد سخن از من دل خوش یافتم
چون انار از ذوق می‌بشکافتم

Speech departed from me; I gained a joyous heart:
I was bursting with rapture, like the pomegranate;

گفتم ار چیزی نباشد در بهشت
غیر این شادی که دارم در سرشت

I said, 'If there be nothing in Paradise but this delight
which I have within my nature,

هیچ نعمت آرزو ناید دگر
زین نپردازم به جوز و نیشکر

No other blessing will be desired:
I will not be diverted from this by the houris and sugar-cane.'

مانده بود از کسب یك دو حبه‌ام
دوخته در آستین جبه‌ام

Of my earnings one or two small pieces had remained with me,
sewn in the sleeve of my jacket (*jubba*).

نیت کردن او که این زر بدهم بدان هیزم کش چون من روزی یافتم به کرامات مشایخ و رنجیدن آن هیزم کش از ضمیر و نیت او

How he formed an intention, saying, 'I will give this money to that carrier of firewood, since I have obtained daily provision through the miraculous gifts of the Shaykhs'; and how the carrier of firewood was offended by his secret thought and intention.

آن یکی درویش هیزم می‌کشید
خسته و مانده ز بیشه در رسید

A poor man was carrying firewood:
he approached, weary and exhausted, from the forest.

پس بگفتم من ز روزی فارغم
زین سپس از بهر رزقم نیست غم

So I said, 'I am independent of daily bread:
henceforth I have no anxiety for the daily portion.

میوه‌ی مکروه بر من خوش شده است
رزق خاصی جسم را آمد به دست

The loathed fruit has become sweet to me:
a special provision for my body has come to hand.

چون که من فارغ شده‌ستم از گلو
حبه ای چند است این بدهم بدو

Since I have been freed from the gullet,
here are some small pieces of money: I will give him these.

بدهم این زر را بدین تکلیف کش
تا دو سه روزك شود از قوت خوش

I will give this money to this toil-worn man,
that for two or three brief days he may be made happy by food.'

خود ضمیرم را همی‌دانست او
ز انکه سمعش داشت نور از شمع هو

He knew my thoughts, because his hearing
had illumination from the candle of *Hu*.

بود پیشش سر هر اندیشه‌ای
چون چراغی در درون شیشه‌ای

To him the secret of every thought
was as a lamp within a glass.

هیچ پنهان می‌نشد از وی ضمیر
بود بر مضمون دلها او امیر

No mental conception was hidden from him:
he was ruler over the contents of hearts.

پس همی‌منگید با خود زیر لب
در جواب فکرتم آن بو العجب

Therefore that wondrous man
was muttering to himself under his breath in answer to my thought,

که چنین اندیشی از بهر ملوك
کیف تلقی الرزق ان لم یرزقوك

'You think so concerning the kings:
how should you meet the daily provision unless they provide you?'

من نمی‌کردم سخن را فهم لیك
بر دلم می‌زد عتابش نیك نیك

I did not understand his words,
but his rebuke smote my heart mightily.

سوی من آمد به هیبت همچو شیر
تنگ هیزم را ز خود بنهاد زیر

He approached me with awful manner, like a lion,
and laid down his bundle of firewood.

پرتو حالی که او هیزم نهاد
لرزه بر هر هفت عضو من فتاد

The influence of the ecstatic state in which he laid down the firewood,
a trembling fell upon all my seven limbs.

گفت یا رب گر ترا خاصان هی‌اند
که مبارك دعوت و فرخ پی‌اند

He said, 'O Lord, if You have elect ones
whose prayers are blessed and whose feet are auspicious,

لطف تو خواهم که میناگر شود
این زمان این تنگ هیزم زر شود

I entreat that Your grace may become an alchemist
and that this bundle of firewood may be turned into gold at this moment.'

در زمان دیدم که زر شد هیزمش
همچو آتش بر زمین می‌تافت خوش

Immediately I saw that his firewood was turned into gold,
gleaming brightly on the ground, like fire.

من در آن بی‌خود شدم تا دیر گه
چون که با خویش آمدم من از وله

Thereat I became beside myself for a long while.
When I came to myself out of bewilderment,

بعد از آن گفت ای خدا گر آن کبار
بس غیورند و گریزان ز اشتهار

He said afterwards, 'O God, if those great ones are very jealous
and are fleeing from celebrity,

باز این را بند هیزم ساز زود
بی‌توقف هم بر آن حالی که بود

At once, without delay, make this a bundle of firewood again,
just as it was.'

در زمان هیزم شد آن اغصان زر
مست شد در کار او عقل و نظر

Immediately those branches of gold turned into firewood:
the intellect and the sight were intoxicated at his work.

بعد از آن برداشت هیزم را و رفت
سوی شهر از پیش من او تیز و تفت

After that, he took up the firewood
and went from me in hot haste towards the town.

خواستم تا در پی آن شه روم
پرسم از وی مشکلات و بشنوم

I wished to follow that king
and ask him about difficulties and hear;

بسته کرد آن هیبت او مر مرا
پیش خاصان ره نباشد عامه را

the awe made me bound:
the ordinary have no way to the presence of the elect."

ور کسی را ره شود گو سر فشان
کان بود از رحمت و از جذبشان

And if the way become to any one, let him offer his head,
for that comes from their mercy and their drawing.

پس غنیمت دار آن توفیق را
چون بیابی صحبت صدیق را

Therefore, when you gain companionship with the *siddíq*,
deem that Divine favour to be a precious opportunity.

نه چو آن ابله که یابد قرب شاه
سهل و آسان در فتد آن دم ز راه

Not like the fool who wins the favour of the King,
and then lightly and easily falls away from the path.

چون ز قربانی دهندش بیشتر
پس بگوید ران گاو است این مگر

When more of favour is bestowed on him, then he says,
"Surely this is the thigh of an ox."

نیست این از ران گاو ای مفتری
ران گاوت می‌نماید از خری

This does not consist of the thigh of an ox, O deviser of falsehood:
to you it appears to be the thigh of an ox because you are an ass.

بذل شاهانه‌ست این بی‌رشوتی
بخشش محض است این از رحمتی

This is a royal gift devoid of any corruption:
this is pure kindness from a mercy,

تحریض سلیمان علیه السلام مر رسولان را بر تعجیل هجرت بلقیس بهر ایمان

How Solomon, on whom be peace, urged the envoys to hasten the emigration of Bilqis for the Faith's sake.

همچنان که شه سلیمان در نبرد
جذب خیل و لشکر بلقیس کرد

Even as in warfare
King Solomon drew the cavalry and foot-soldiers of Bilqis,

که بیایید ای عزیزان زود زود
که بر آمد موجها از بحر جود

Saying, "O honoured men, come quickly, quickly,
for the waves have risen from the sea of bounty.

سوی ساحل می‌فشاند بی‌خطر
جوش موجش هر زمانی صد گهر

At every moment the surge of its waves
is scattering shoreward a hundred pearls without danger.

الصلا گفتیم ای اهل رشاد
کاین زمان رضوان در جنت گشاد

We cry welcome, O people of righteousness,
for now Rizwan has opened the gate of Paradise."

پس سلیمان گفت ای پیکان روید
سوی بلقیس و بدین دین بگروید

Then Solomon said, "O couriers,
go to Bilqis and believe in this Religion.

پس بگوییدش بیا اینجا تمام
زود که ان الله یدعو بالسلام

Then bid her come hither with all speed,
for *truly God invites to the peace*."

هین بیا ای طالب دولت شتاب
که فتوح است این زمان و فتح باب

Listen, come speedily, O seeker of happiness,
for now is manifestations and the opening of the door.

ای که تو طالب نه ای تو هم بیا
تا طلب یابی ازین یار وفا

O you who are not a seeker, come you also,
that you may gain seeking from this faithful Friend.

سبب هجرت ابراهيم ادهم قدس اللّٰه سره و ترك ملك خراسان

The cause of the emigration of Adham, may God sanctify his spirit, and his abandoning the kingdom of Khurasan.

ملك بر هم زن تو ادهم‌وار زود
تا بيابى همچو او ملك خلود

Quickly dash to pieces the kingdom, Adham,
that like him you may gain the kingdom of everlasting life.

خفته بود آن شه شبانه بر سرير
حارسان بر بام اندر دار و گير

At night that king was asleep on his throne,
on the roof the guards were exercising authority.

قصد شه از حارسان آن هم نبود
كه كند ز آن دفع دزدان و رنود

The king's purpose in the guards
was not that he might thereby keep off robbers and ne'er-do-wells.

او همى‌دانست كان كاو عادل است
فارغ است از واقعه ايمن دل است

He knew that the man who is just
is free from attack and secure in his heart.

عدل باشد پاسبان كامها
نه به شب چوبك زنان بر بامها

Justice is the guardian of pleasures;
not men who beat their rattles on the roofs at night.

ليك بد مقصودش از بانگ رباب
همچو مشتاقان خيال آن خطاب

But his object in the sound of the rebeck was,
like ardent lovers, the phantasy of that allocution;

ناله‌ى سرنا و تهديد دهل
چيزكى ماند بدان ناقور كل

The shrill noise of the clarion and the menace of the drum
somewhat resemble that universal trumpet.

پس حكيمان گفته‌اند اين لحنها
از دوار چرخ بگرفتيم ما

Hence philosophers have said
that we received these harmonies from the revolution of the sphere,

بانگ گردشهاى چرخ است اين كه خلق
مى‌سرايندش به طنبور و به حلق

This which people sing with guitar and throat
is the sound of the revolutions of the sphere;

مومنان گويند كاثار بهشت
نغز گردانيد هر آواز زشت

The true believers say that the influences of Paradise
made every unpleasant sound to be beautiful.

ما همه اجزاى آدم بوده‌ايم
در بهشت آن لحنها بشنوده‌ايم

We all have been parts of Adam;
we have heard those melodies in Paradise.

گر چه بر ما ريخت آب و گل شكى
يادمان آمد از آنها چيزكى

Although the water and earth have caused a doubt to fall upon us,
something of those comes to our memory;

ليك چون آميخت با خاك كرب
كى دهند اين زير و اين بم آن طرب

But since it is mingled with the earth of sorrow,
how should this treble and bass give the same delight?

آب چون آميخت با بول و گميز
گشت ز آميزش مزاجش تلخ و تيز

When water is mingled with horse and camel urine,
its temperament is made bitter and acid by the commixture.

چيزكى از آب هستش در جسد
بول گيرش آتشى را مى‌كشد

There is a small quantity of water in his body:
suppose it is urine, it will extinguish a fire.

گر نجس شد آب اين طبعش بماند
كاتش غم را به طبع خود نشاند

If the water has been defiled, this natural property of it remains,
for by its nature it allays the fire of grief.

پس غذای عاشقان آمد سماع
که در او باشد خیال اجتماع

Therefore *sema* is the food of lovers,
since therein is the phantasy of composure.

قوتی گیرد خیالات ضمیر
بلکه صورت گردد از بانگ و صفیر

From sounds and piping the mental images gather strength;
no, they become forms.

آتش عشق از نواها گشت تیز
آن چنان که آتش آن جوز ریز

The fire of love is made keen by melodies,
just as the fire of the man who dropped walnuts.

حکایت آن مرد تشنه که از سر جوز بن جوز می‌ریخت در جوی آب که در گو بود و به آب نمی‌رسید تا به افتادن جوز بانگ آب بشنود و او را چون سماع خوش بانگ آب اندر طرب می‌آورد

Story of the thirsty man who dropped walnuts from the top of a walnut-tree into the water-brook that was in the hollow, without reaching the water, in order that he might hear the sound made by the walnuts falling on the water, which thrilled him with joy as sweet music.

در نغولی بود آب آن تشنه راند
بر درخت جوز جوزی می‌فشاند

The water was in a deep place: the thirsty man went up the tree
and scattered the walnuts one by one.

می‌فتاد از جوز بن جوز اندر آب
بانگ می‌آمد همی‌دید او حباب

The walnuts were falling from the walnut-tree into the water:
the sound was coming, and he was seeing the bubbles.

عاقلی گفتش که بگذار ای فتی
جوزها خود تشنگی آرد ترا

A sensible person said to him, "Leave off, O youth:
truly the walnuts will bring thirst to you.

بیشتر در آب می‌افتد ثمر
آب در پستی است از تو دور در

The more the fruit falls into the water—
the water is below at a distance from you,

تا تو از بالا فرو آیی به زور
آب جویش برده باشد تا به دور

The river-water will have carried it far away
before you with effort come down from the top."

گفت قصدم زین فشاندن جوز نیست
تیزتر بنگر بر این ظاهر مه‌ایست

He replied, "My purpose in this scattering is not the walnuts:
look more keenly, do not stop at this superficial.

قصد من آن است کاید بانگ آب
هم ببینم بر سر آب این حباب

My purpose is that the sound of the water should come;
also, that I should see these bubbles on the surface of the water."

تشنه را خود شغل چه بود در جهان
گرد پای حوض گشتن جاودان

What, indeed, is the thirsty man's business in the world?
To circle for ever round the base of the tank,

گرد جو و گرد آب و بانگ آب
همچو حاجی طایف کعبه‌ی صواب

Round the channel and round the Water and the sound of the Water,
like a pilgrim circumambulating the Ka'ba of Truth

همچنان مقصود من زین مثنوی
ای ضیاء الحق حسام الدین توی

Even so, in this *Masnavi* you, O Ziya 'l-Haqq Husamu'din,
are my object.

مثنوی اندر فروع و در اصول
جمله آن تست کرده ستی قبول

The whole *Masnasvi* in its branches and roots is yours:
you have accepted.

در قبول آرند شاهان نیك و بد
چون قبول آرند نبود بیش رد

Kings accept good and bad:
when they accept, it is reprobate no more.

چون نهالی کاشتی آبش بده
چون گشادش داده‌ای بگشا گره

Since you have planted the sapling, give it water.
Since you have given it freedom, untie the knots.

قصدم از الفاظ او راز تو است
قصدم از انشایش آواز تو است

In its expressions my object is your mystery;
in composing it my object is your voice.

پیش من آوازت آواز خداست
عاشق از معشوق حاشا که جداست

To me your voice is the voice of God:
Heaven forbid that the lover is separate from the Beloved.

اتصالی بی‌تکیف بی‌قیاس
هست رب الناس را با جان ناس

There is a union beyond description or analogy
between the Lord of Man and the spirit of Man.

لیك گفتم ناس من نسناس نی
ناس غیر جان جان اشناس نی

But I said *nas (people)*, not *nasnas (apes)*;
nas is none but the spirit that knows the Spirit.

ناس مردم باشد و کو مردمی
تو سر مردم ندیده ستی دمی

Nas is Man, and where is Manhood?
You have never seen the head of Man: you are a tail.

ما رَمَیْتَ إِذْ رَمَیْتَ خوانده‌ای
لیك جسمیِ در تجزی مانده‌ای

You have recited you *didst not throw when you threw*
but you are a body: you have remained in division.

ملك جسمت را چو بلقیس ای غبی
ترك کن بهر سلیمان نبی

Like Bilqís, O foolish one, abandon the kingdom of your body
for the sake of the prophet Solomon.

می‌کنم لا حول نه از گفت خویش
بلکه از وسواس آن اندیشه کیش

I am crying "*la hawl,*" not on account of my own words, nay,
but on account of the false suggestions of the person accustomed to think,

کاو خیالی می‌کند در گفت من
در دل از وسواس و انکارات ظن

Who is conceiving in his heart a vain fancy about my words,
from the false suggestions and incredulities of thought?

می‌کنم لا حول یعنی چاره نیست
چون ترا در دل به ضدم گفتنی است

I am crying "*la hawl,*" that is, "there is no help,"
because in your heart there is a contradiction of me.

چون که گفت من گرفتت در گلو
من خمش کردم تو آن خود بگو

Since my words have stuck in your throat, I am silent:
do you speak your own words.

آن یکی نایی خوش نی می‌زدست
ناگهان از مقعدش بادی بجست

A sweet flute-player was playing the flute:
suddenly wind escaped from his posterior.

نای را بر کون نهاد او که ز من
گر تو بهتر می‌زنی بستان بزن

He placed the ney at his ass, saying,
"If you can play better then take it and play!"

ای مسلمان خود ادب اندر طلب
نیست الا حمل از هر بی‌ادب

O Musalman, in the quest, good manners is indeed
nothing but forbearance with every one that is unmannerly.

هر که را بینی شکایت می‌کند
که فلان کس راست طبع و خوی بد

When you see any one complaining
of such and such a person's ill-nature and bad temper,

این شکایت گر، بدان که بد خو است
که مر آن بد خوی را او بد گو است

Know that the complainant is bad-tempered,
forasmuch as he speaks ill of that bad-tempered person,

ز انکه خوش خو آن بود کاو در خمول
باشد از بد خو و بد طبعان حمول

Because he is good-tempered who is quietly forbearing
towards the bad-tempered and ill-natured

لیك در شیخ آن گله ز امر خداست
نه پی خشم و ممارات و هواست

But in the Shaykh, the complaint is by the command of God;
it is not in consequence of anger and contentiousness and vain desire.

آن شکایت نیست هست اصلاح جان
چون شکایت کردن پیغمبران

It is not a complaint; it is spiritual correction,
like the complaints made by the prophets.

ناحمولی انبیا از امر دان
ور نه حمال است بد را حلمشان

Know that the intolerance of the prophets is by command;
otherwise, their clemency is exceedingly tolerant of evil.

طبع را کشتند در حمل بدی
ناحمولی گر بود هست ایزدی

They mortified their nature in toleration of evil;
if there be intolerance, it is Divine.

ای سلیمان در میان زاغ و باز
حلم حق شو با همه مرغان بساز

O Solomon, amidst the crows and falcons is you the clemency of God:
consort with all the birds.

ای دو صد بلقیس حلمت را زبون
که اهد قومی انهم لا یعلمون

Oh, two hundred Bilqís are abased before your clemency, for,
"guide my people, truly they know not."

تهدید فرستادن سلیمان علیه السلام پیش بلقیس که اصرار میندیش بر شرك و تاخیر مکن

How Solomon, on whom be peace, sent a threatening message to Bilqis, saying, "Do not think to persist in polytheism and do not make delay."

هین بیا بلقیس ور نه بد شود
لشکرت خصمت شود مرتد شود

"Listen, Bilqis, come! Else, it will be bad:
your army will become your enemy and will revolt.

پرده دار تو درت را بر کند
جان تو با تو به جان خصمی کند

Your chamberlain will destroy your door:
your soul with its soul will act as an enemy towards you."

جمله ذرات زمین و آسمان
لشکر حقند گاه امتحان

All the atoms of earth and heaven are God's army,
on putting it to the test.

باد را دیدی که با عادان چه کرد
آب را دیدی که در طوفان چه کرد

You have seen what the wind did to the people of 'Ad,
you have seen what the water did at the Deluge;

آن چه بر فرعون زد آن بحر کین
و انچه با قارون نمودست این زمین

How that vengeful Sea dashed on Pharaoh,
and how this Earth behaved to Qarun;

و انچه آن بابیل با آن پیل کرد
و انچه پشه کله‌ی نمرود خورد

And what those swifts (*babil*) did to the Elephant,
and how the gnat devoured the skull of Nimrod;

و انکه سنگ انداخت داودی به دست
گشت ششصد پاره و لشکر شکست

And how a David hurled with his hand a stone
became six hundred pieces and shattered an army,

سنگ می‌بارید بر اعدای لوط
تا که در آب سیه خوردند غوط

Stones rained upon the enemies of Lot,
so that they were sub merged in the black water,

گر بگویم از جمادات جهان
عاقلانه یاری پیغمبران

If I relate the help given rationally
to the prophets by the inanimate things of the world,

مثنوی چندان شود که چل شتر
گر کشد عاجز شود از بار پر

The *Masnavi* will become of such extent that, if forty camels carry it,
they will be unable to bear the full load.

دست بر کافر گواهی می‌دهد
لشکر حق می‌شود سر می‌نهد

The hand will give testimony against the infidel
will become an army of God, and will submit.

ای نموده ضد حق در فعل درس
در میان لشکر اویی بترس

O you that in your actions have studied to oppose God,
you are in the midst of His army: be afraid!

جزو جزوت لشگر او در وفاق
مر ترا اکنون مطیعند از نفاق

Every part of you is an army of God
in accord they are obedient to you now, not sincerely'.

گر بگوید چشم را کاو را فشار
درد چشم از تو بر آرد صد دمار

If He say to the eye, "Squeeze him",
eye-ache will wreak upon you a hundred vengeances;

ور به دندان گوید او بنما وبال
پس ببینی تو ز دندان گوشمال

And if He says to the teeth, 'Plague,"
then you will suffer chastisement from your teeth.

باز کن طب را بخوان باب العلل
تا ببینی لشکر تن را عمل

Open the Medicine and read the chapter on diseases,
that you may see what is done by the army of the body.

چون که جان جان هر چیزی وی است
دشمنی با جان جان آسان کی است

Since He is the Soul of the soul of everything,
how is it a light matter to be hostile to the Soul of the soul?

خود رها کن لشکر دیو و پری
کز میان جان کنندم صفدری

"Let alone the army of demons and genies who,
from the core of their hearts, cleave the ranks for me.

ملك را بگذار بلقیس از نخست
چون مرا یابی همه ملك آن تست

First, O Bilqis relinquish your kingdom:
when you gain me, all the kingdom is yours.

خود بدانی چون بر من آمدی
که تو بی‌من نقش گرمابه بدی

When you have come to me, you yourself will know
that without me you were a picture in the bath-house."

نقش اگر خود نقش سلطان یا غنی است
صورت است از جان خود بی‌چاشنی است

Even if the picture be the picture of a sultan or a rich man, it is a form:
it has no savour of its own spirit.

زینت او از برای دیگران
باز کرده بی‌هده چشم و دهان

Its decoration is for others:
its eyes and mouth are open in vain.

ای تو در پیکار خود را باخته
دیگران را تو ز خود نشناخته

O you who have devoted yourself in strife,
you have not known others from yourself.

تو به هر صورت که آیی بیستی
که منم این و الله آن تو نیستی

You stop at every form that you come to, saying, "I am this."
By God, you are not that.

یك زمان تنها بمانی تو ز خلق
در غم و اندیشه مانی تا به حلق

You are left alone by people for a single moment;
you remain up to the throat in grief and anxiety.

این تو کی باشی که تو آن اوحدی
که خوش و زیبا و سر مست خودی

How are you this? You are that Unique One,
for you are fair and lovely and intoxicated with yourself.

مرغ خویشی صید خویشی دام خویش
صدر خویشی فرش خویشی بام خویش

You are your own bird your own prey, and your own snare;
you are your own seat of honour, your own floor, and your own roof.

جوهر آن باشد که قایم با خود است
آن عرض باشد که فرع او شده‌ست

The substance is that which subsists in itself;
the accident is that which has become a derivative of it.

گر تو آدم زاده‌ای چون او نشین
جمله ذریات را در خود ببین

If you are born of Adam, sit like him
and behold all his progeny in yourself

چیست اندر خم که اندر نهر نیست
چیست اندر خانه کاندر شهر نیست

What is in the jar that is not in the river?
What is in the house that is not in the city?

این جهان خم است و دل چون جوی آب
این جهان حجره‌ست و دل شهر عجاب

This world is the jar, and the heart is like the river;
this world is the chamber, and the heart is the wonderful city.

پیدا کردن سلیمان علیه السلام که مرا خالصا لامر اللّه جهد است در ایمان تو، یك ذره غرضی نیست مرا نه در نفس تو و حسن تو و نه در ملك تو، خود بینی چون چشم جان باز شود بنور اللّه

How Solomon, on whom be peace, explained, saying, "My labour in your Faith is purely for God's sake: I have not one atom of self-interest, either as regards your person or your beauty or your kingdom. You yourself will see when the eye of your spirit is opened by the light of God."

هین بیا که من رسولم دعوتی
چون اجل شهوت کشم نه شهوتی

"Listen; come, for I am a Messenger sent to call:
like Death, I am the slayer of lust, I am not given to lust.

ور بود شهوت امیر شهوتم
نه اسیر شهوت روی بتم

And if there be lust, I am the ruler of lust:
l am not captive to lust for the face of an idol.

بت شکن بوده‌ست اصل اصل ما
چون خلیل حق و جمله‌ی انبیا

My deepest nature is a breaker of idols,
like the Friend of God and all the prophets.

گر در آییم ای رهی در بتکده
بت سجود آرد نه ما در معبده

O slave, if I enter the idol-temple,
the idol will prostrate itself, not I, in adoration."

احمد و بو جهل در بت خانه رفت
زین شدن تا آن شدن فرقی است زفت

Ahmad and Bu Jahl went into the idol- temple;
there is a great difference between this going and that going.

این در آید سر نهند او را بتان
آن در آید سر نهد چون امتان

This one enters, the idols lay down their heads before him;
that one enters and lays down his head, like the peoples.

این جهان شهوتی بت خانه‌ای است
انبیا و کافران را لانه‌ای است

This world, associated with lust, is an idol-temple:
it is a nest for the prophets and the infidels,

لیك شهوت بنده‌ی پاکان بود
زر نسوزد ز انکه نقد کان بود

But lust is the slave of holy men:
gold does not burn, because it is sterling coin from the mine.

کافران قلبند و پاکان همچو زر
اندر این بوته درند این دو نفر

The infidels are alloy, while the holy men are as gold:
both these persons are within this crucible.

قلب چون آمد سیه شد در زمان
زر در آمد شد زری او عیان

When the alloy came, it became black at once;
the gold came in, its goldenness was made manifest.

دست و پا انداخت زر در بوته خوش
در رخ آتش همی‌خندد رگش

The gold gladly cast hands and feet into the crucible:
its vein laughs in the face of the fire.

جسم ما رو پوش ما شد در جهان
ما چو دریا زیر این که در نهان

Our body is our veil in the world:
we are like a sea hidden beneath this straw.

شاه دین را منگر ای نادان به طین
کاین نظر کرده است ابلیس لعین

O fool, do not regard the king of the Religion as clay;
for the accursed Iblis took this view.

کی توان اندود این خورشید را
با کف گل تو بگو آخر مرا

How is it possible to daub this sun with a handful of earth?
Pray, tell me!

گر بریزی خاك و صد خاکسترش
بر سر نور او بر آید بر سرش

Though you pour earth and a hundred ashes over its light,
it will come up above them.

که که باشد کاو بپوشد روی آب
طین که باشد کاو بپوشد آفتاب

Who is straw that it should cover the face of the water?
Who is clay that it should cover the sun?

خیز بلقیسا چو ادهم شاهوار
دود از این ملك دو سه روزه بر آر

O Bilqis arise royally, like Adham:
raise the smoke from this kingdom of two or three days' duration.

باقی قصه‌ی ابراهیم ادهم رحمه اللّٰه علیه

The remainder of the story of Ibrahim son of Adham, may God sanctify his spirit.

بر سر تختی شنید آن نیك نام
طق طقی و های و هویی شب ز بام

On a throne, that man of good name
heard at night a noise of tramping and shrill cries from the roof.

گامهای تند بر بام سرا
گفت با خود این چنین زهره که را

(He heard) loud footsteps on the roof of the palace,
and said to himself, "Who dares to do this?"

بانگ زد بر روزن قصر او که کیست
این نباشد آدمی مانا پری است

He shouted, at the palace-window,
"Who is it? This is not a man, belike it is a genie.

سر فرو کردند قومی بو العجب
ما همی‌گردیم شب بهر طلب

A wondrous folk put their heads down,
"We are going round by night for the purpose of search."

هین چه می‌جویید گفتند اشتران
گفت اشتر بام بر کی جست هان

"Eh, what are you seeking?" "Camels," they replied.
He said, "Take heed! Whoever sought camel on a roof?"

پس بگفتندش که تو بر تخت جاه
چون همی‌جویی ملاقات اله

Then they said to him, "How are you seeking
to meet with God on the throne of state?"

خود همان بد دیگر او را کس ندید
چون پری از آدمی شد ناپدید

That was all. None saw him again:
he vanished like a genie from man.

معنی‌اش پنهان و او در پیش خلق
خلق کی بینند غیر ریش و دلق

His reality was hidden, though he was in people's presence:
how should the people see anything but beard and frock?

چون ز چشم خویش و خلقان دور شد
همچو عنقا در جهان مشهور شد

When he became far from his own and the people's eyes,
he became renowned in the world, like the ʻAnqa.

جان هر مرغی که آمد سوی قاف
جمله‌ی عالم از او لافند لاف

Whenever the soul of any bird has come to Qaf,
the entire world boasts and brags on account of it.

چون رسید اندر سبا این نور شرق
غلغلی افتاد در بلقیس و خلق

When this orient light reached Saba,
a tumult arose in Bilqis and her people.

روحهای مرده جمله پر زدند
مردگان از گور تن سر بر زدند

All the dead spirits took wing:
the dead put forth their heads from the grave, the body.

یك دگر را مژده می‌دادند هان
نك ندایی می‌رسد از آسمان

They gave the good news to one another, saying,
"Listen! Lo, a voice is coming from Heaven."

ز ان ندا دینها همی‌گردند گبز
شاخ و برگ دل همی‌گردند سبز

At that voice religions wax great;
the leaves and boughs of the heart become green.

از سلیمان آن نفس چون نفخ صور
مردگان را وارهانید از قبور

Like the blast of the trumpet that breath from Solomon
delivered the dead from the tombs.

مر ترا بادا سعادت بعد از این
این گذشت الله اعلم بالیقین

May felicity be yours after this! This is past.
God best knows the certain truth.

بقیه‌ی قصه‌ی اهل سبا و نصیحت و ارشاد سلیمان علیه السلام آل بلقیس را هر یکی را اندر خورد مشکلات دین و دل او و صید کردن هر جنس مرغ ضمیری به صفیر آن جنس مرغ و طعمه‌ی او

The rest of the story of the people of Saba, and of the admonition and guidance given by Solomon, on whom be peace, to the kinsfolk of Bilqis—to everyone suitable to his religious and spiritual difficulties; and how he caught each sort of conceptional bird with the whistle and bait proper for that sort of bird.

قصه گویم از سبا مشتاق‌وار
چون صبا آمد به سوی لاله‌زار

I will tell the story of Saba in lover's style.
When the Zephyr came towards the tulip-field,

لاقت الاشباح یوم وصلها
عادت الاولاد صوب اصلها

The bodies met the day of their union:
the children turned again in the direction of their home.

أمة العشق الخفی فی الامم
مثل جود حوله لوم السقم

Amongst the communities the community of secret Love
is like a liberality surrounded by the meanness of distemper.

ذله الارواح من اشباحها
عزه الاشباح من ارواحها

The baseness of spirits is from their bodies;
the nobility of bodies is from their spirits.

ایها العشاق السقیا لکم
أنتم الباقون و البقیا لکم

O lovers, the draught is given to you. You are the everlasting:
everlastingness is bestowed on you.

ایها السالون قوموا و اعشقوا
ذاك ریح یوسف فاستنشقوا

O you that are forgetful arise and love!
That is the wind of Joseph: smell!

منطق الطیر سلیمانی بیا
بانگ هر مرغی که آید می‌سرا

Come, O bird-speech of Solomon,
sing the song of every bird that comes.

چون به مرغانت فرستادست حق
لحن هر مرغی بدادستت سبق

Since God has sent you to the birds,
He has instructed you in the note of every bird.

مرغ جبری را زبان جبر گو
مرغ پر اشکسته را از صبر گو

To the necessitarian bird speak the language of necessitarianism;
to the bird whose wings are broken speak of patience.

مرغ صابر را تو خوش دار و معاف
مرغ عنقا را بخوان اوصاف قاف

Keep the patient bird happy and free from harm;
to the bird ʿAnqa recite the descriptions of Mount Qaf.

مر کبوتر را حذر فرما ز باز
باز را از حلم گو و احتراز

Bid the pigeon to beware of the falcon;
to the falcon speak of forbearance and being on its guard.

و آن خفاشی را که ماند او بی‌نوا
می‌کنش با نور جفت و آشنا

And as for the bat that is left destitute (of spiritual illumination),
make it to consort and to be familiar with the Light.

کبك جنگی را بیاموزان تو صلح
مر خروسان را نما اشراط صبح

Cause the warlike partridge to learn peace;
to the cocks display the signs of dawn.

همچنان می‌رو ز هدهد تا عقاب
ره نما و الله اعلم بالصواب

Even so proceed from the hoopoe to the eagle, and show the way.
And God best knows the right course.

آزادشدن بلقیس از ملك و مست شدن او از شوق ایمان و التفات همت او از همه ملك منقطع شدن وقت هجرت الا از تخت

How Bilqis was freed from her kingdom and was intoxicated with longing for the Faith, and how at the moment of her emigration the regard of her desire became severed from the whole of her kingdom except from her throne.

چون سلیمان سوی مرغان سبا
یك صفیری کرد بست آن جمله را

When Solomon uttered a single whistling note to the birds of Saba
he ensnared them all,

جز مگر مرغی که بد بی‌جان و پر
یا چو ماهی گنگ بود از اصل و کر

Except, maybe, the bird that was without spirit or wings,
or was dumb and deaf, like a fish, from the beginning.

نی غلط گفتم که کر گر سر نهد
پیش وحی کبریا سمعش دهد

No, I have spoken wrongly, for if the deaf one lay his head
before the inspiration of the Divine Majesty, it will give to him hearing.

چون که بلقیس از دل و جان عزم کرد
بر زمان رفته هم افسوس خورد

Because Bilqis set out with heart and soul,
she felt remorse too for the bygone time,

ترك مال و ملك کرد او آن چنان
که بترك نام و ننگ آن عاشقان

She took leave of her kingdom and riches
in the same way as those lovers take leave of honour and disgrace.

آن غلامان و کنیزان بناز
پیش چشمش همچو پوسیده پیاز

Those charming pages and handmaidens
to her eye as a rotten onion

باغها و قصرها و آب رود
پیش چشم از عشق گلخن می‌نمود

For love's sake, orchards and palaces and river-water
seemed to her eye a dunghill.

عشق در هنگام استیلا و خشم
زشت گرداند لطیفان را به چشم

Love, in the hour of domination and anger,
makes the pleasing ones to become hideous to the eye.

هر زمرد را نماید گندنا
غیرت عشق این بود معنی لا

Love's jealousy causes every emerald to appear as a leek:
this is the meaning of *La*'.

لا اله الا هو این است ای پناه
که نماید مه ترا دیگ سیاه

O protection , "There is no god but He"
is that the moon should seem to you a black kettle.

هیچ مال و هیچ مخزن هیچ رخت
می‌دریغش نامد الا جز که تخت

No wealth, no treasury, and no goods or gear
were being grudged by her except her throne.

پس سلیمان از دلش آگاه شد
کز دل او تا دل او راه شد

Then Solomon became aware of her heart,
for the way was open from his heart to hers.

آن کسی که بانگ موران بشنود
هم فغان سر دوران بشنود

He that hears the voice of ants
will also hear the cry from the inmost soul of them that are afar.

آن که گوید راز قالَتْ نملة
هم بداند راز این طاق کهن

He that declares the mystery of "*an ant said*"
will also know the mystery of this ancient dome

دید از دورش که آن تسلیم کیش
تلخش آمد فرقت آن تخت خویش

From afar he discerned that to her who was following the path of resignation
it was bitter to part with her throne.

گر بگویم آن سبب گردد دراز
که چرا بودش به تخت آن عشق و ساز

If I explain the reason why she had that love and complaisance
to her throne, it will become long.

گر چه این کلك قلم خود بی‌حسی است
نیست جنس کاتب او را مونسی است

Although this reed-pen is in fact an insensible thing
and is not homogeneous with the writer, it is a familiar friend to him.

همچنین هر آلت پیشه‌وری
هست بی‌جان مونس جاناوری

Likewise, every tool of a craftsman is, lifeless,
the familiar friend of the spirit of Man.

این سبب را من معین گفتمی
گر نبودی چشم فهمت را نمی

This reason I would have explained precisely,
if there were not some moisture in the eye of your understanding.

از بزرگی تخت کز حد می‌فزود
نقل کردن تخت را امکان نبود

There was no possibility of transporting the throne
because of its hugeness which exceeded bounds.

خرده کاری بود و تفریقش خطر
همچو اوصال بدن با همدگر

It was filigree work, and there was danger in taking it to pieces,
like the limbs of the body with one another.

پس سلیمان گفت گر چه فی الاخیر
سرد خواهد شد بر او تاج و سریر

Therefore Solomon said, "Although in the end
the diadem and throne will become chilling to her"—

چون ز وحدت جان برون آرد سری
جسم را با فر او نبود فری

When the spirit puts forth its head from the Unity,
in comparison with its splendour the body has no splendour;

چون بر آید گوهر از قعر بحار
بنگری اندر کف و خاشاك خوار

When the pearl comes up from the depths of the seas,
you will look with contempt on the foam and sticks and straws.

سر بر آرد آفتاب با شرر
دم عقرب را که سازد مستقر

The flaming sun lifts up its head,
who will make Scorpio's tail his resting-place?—

لیك خود با این همه بر نقد حال
جست باید تخت او را انتقال

"Yet, notwithstanding all this, in the actual case
transporting her throne must be sought,

تا نگردد خسته هنگام لقا
کودکانه حاجتش گردد روا

In order that she may not feel hurt at the time of meeting,
and that her wish may be fulfilled, like children.

هست بر ما سهل و او را بس عزیز
تا بود بر خوان حوران دیو نیز

It is lightly esteemed by me, but it is exceedingly dear to her:
that the devil too may be at the table of the houris.

عبرت جانش شود آن تخت ناز
همچو دلق و چارقی پیش ایاز

That throne of delight will become a lesson to her soul,
like the frock and shoes in the presence of Ayaz

تا بداند در چه بود آن مبتلا
از کجاها در رسید او تا کجا

So that the afflicted one may know in what she was
and from what places to what a place she has arrived."

خاك را و نطفه را و مضغه را
پیش چشم ما همی‌دارد خدا

God is ever keeping the clay and semen
and piece of flesh before our eyes,

کز کجا آوردمت ای بد نیت
که از آن آید همی خفریقی‌ات

To say, "O man of evil intention,
whence did I bring you, that you have a disgust at it?

تو بر آن عاشق بدی در دور آن
منکر این فضل بودی آن زمان

You were in love with that in the period thereof:
at that time you were denying this grace."

این کرم چون دفع آن انکار تست
که میان خاك می‌کردی نخست

Inasmuch as this bounty is the rebutting the denial
which you did make in the beginning amid the clay,

حجت انکار شد انشار تو
از دوا بدتر شد این بیمار تو

Your having been brought to life is the argument against denial;
your illness is made worse by the medicine.

خاك را تصویر این کار از کجا
نطفه را خصمی و انکار از کجا

Whence should clay have the imagining this thing?
When should semen conceive opposition and denial?

چون در آن دم بی‌دل و بی‌سر بدی
فکرت و انکار را منکر بدی

Since at that moment you were devoid of heart and spirit,
you were denying reflection and denial.

از جمادی چون که انکارت برست
هم از این انکار حشرت شد درست

Since your denial arose from the state of lifelessness,
so by this denial your resurrection is established.

پس مثال تو چو آن حلقه زنی است
کز درونش خواجه گوید خواجه نیست

Hence the parable of you is like the person who knocks at the door,
and the master replies to him from within, saying, "The master is not."

حلقه زن زین نیست دریابد که هست
پس ز حلقه بر ندارد هیچ دست

From this "is not" the person knocking perceives that he is,
and consequently does not take his hand off the door- ring at all.

پس هم انکارت مبین می‌کند
کز جماد او حشر صد فن می‌کند

Therefore the very fact of your denial is making it clear
that He brings about manifold resurrections from lifeless matter.

چند صنعت رفت ای انکار تا
آب و گل انکار زاد از هَلْ أتى

How much artifice passed O you denial,
till the water and day produced denial from *Hal ata*!'

آب و گل می‌گفت خود انکار نیست
بانگ می‌زد بی‌خبر که اخبار نیست

The water and clay was really saying, "There is no denial":
it was crying, 'There is no affirmation," unaware.

من بگویم شرح این از صد طریق
لیك خاطر لغزد از گفت دقیق

I would expound this in a hundred ways,
but the mind would stumble at the subtle discourse.

چاره کردن سلیمان علیه السلام در احضار تخت بلقیس از سبا

How Solomon, on whom be peace, devised a plan for bringing the throne of Bilqis from Saba.

گفت عفریتی که تختش را به فن
حاضر آرم تا تو زین مجلس شدن

A certain demon said, "By technique I will bring her throne here
before your departure from this council."

گفت آصف من به اسم اعظمش
حاضر آرم پیش تو در یك دمش

Asaf said, "By means of the greatest Name
I will bring it here into your presence in a single moment."

گر چه عفریت اوستاد سحر بود
لیك آن از نفخ آصف رو نمود

Though the Demon was a master of magic,
yet that was displayed by the breath of Asaf.

حاضر آمد تخت بلقیس آن زمان
لیك ز آصف نز فن عفریتیان

The throne of Bilqis came into the presence instantly, but through Maf,
not through the art of them that have the nature of Demons.

گفت حمد الله بر این و صد چنین
که بدیده‌ستم ز رب العالمین

He said, "Praise to God for this and a hundred such
which I have seen from *the Lord of created beings*."

پس نظر کرد آن سلیمان سوی تخت
گفت آری گول گیری ای درخت

Then Solomon turned his eyes towards the throne.
"Yes," he said, "you are one that catches fools, O tree!"

پیش چوب و پیش سنگ نقش کند
ای بسا گولان که سرها می‌نهند

Oh, many are the fools that lay down their heads
before wood and graven stone.

ساجد و مسجود از جان بی‌خبر
دیده از جان جنبشی و اندك اثر

The worshipper and the object of worship are ignorant of the spirit;
he has felt a movement and a slight effect of the spirit.

دیده در وقتی که شد حیران و دنگ
که سخن گفت و اشارت کرد سنگ

He has felt, at the moment when he became rapt and bewildered,
that the stone spoke and made signs.

نرد خدمت چون به ناموضع بباخت
شیر سنگین را شقی شیری شناخت

When the wretched man bestowed his devotion in the wrong place
and deemed the lion of stone to be a lion,

از کرم شیر حقیقی کرد جود
استخوانی سوی سگ انداخت زود

The real Lion, from kindness, showed munificence
and at once threw a bone to the dog,

گفت گر چه نیست آن سگ بر قوام
لیك ما را استخوان لطفی است عام

And said, "Although the dog is not in order,
yet as regards me the bone is a bounty of which all partake."

قصه‌ی یاری خواستن حلیمه از بتان چون عقیب فطام، مصطفی را علیه السلام گم کرد و لرزیدن و سجده‌ی بتان و گواهی دادن ایشان بر عظمت کار مصطفی صلی الله علیه و آله و سلم

***Story of Halima's asking help of the idols when she lost Mustafa—on whom be peace—
after he was weaned, and how the idols trembled and prostrated themselves
and bore witness to the grandeur of Mohammed's estate—may God bless and save him!***

قصه‌ی راز حلیمه گویمت
تا زداید داستان او غمت

I will tell you the story of Halima's mystic experience,
that her tale may clear away your sorrow.

مصطفی را چون ز شیر او باز کرد
بر کفش برداشت چون ریحان و ورد

When she parted Mustafa from milk,
she took him up on the palm of her hand as sweet basil and roses,

می‌گریزانیدش از هر نیك و بد
تا سپارد آن شهنشه را به جد

Causing him to avoid every good or evil,
that she might commit that emperor to (the care of) his grandfather.

چون همی‌آورد امانت را ز بیم
شد به کعبه و آمد او اندر حطیم

Since she was bringing the trust in fear,
she went to the Ka'ba and came into the *Hatím*.

از هوا بشنید بانگی کای حطیم
تافت بر تو آفتابی بس عظیم

From the air she heard a cry—"O *Hatím*,
an exceedingly mighty Sun has shone upon you.

ای حطیم امروز آید بر تو زود
صد هزاران نور از خورشید جود

O *Hatím*, to-day there will suddenly come upon you
a hundred thousand beams from the Sun of munificence.

ای حطیم امروز آرد در تو رخت
محتشم شاهی که پیك اوست بخت

O *Hatím*, to-day there will march into you with pomp a glorious King,
whose harbinger is Fortune.

ای حطیم امروز بی‌شك از نوی
منزل جانهای بالایی شوی

O *Hatím*, to-day without doubt
you will become anew the abode of exalted spirits.

جان پاکان طلب طلب و جوق جوق
آیدت از هر نواحی مست شوق

The spirits of the holy will come to you from every quarter
in troops and multitudes, drunk with desire."

گشت حیران آن حلیمه ز آن صدا
نه کسی در پیش نه سوی قفا

Halima was bewildered by that voice:
neither in front nor behind was any one.

شش جهت خالی ز صورت وین ندا
شد پیاپی آن ندا را جان فدا

The six directions were empty of form, and this cry was continuous—
may the soul be a ransom for that cry!

مصطفی را بر زمین بنهاد او
تا کند آن بانگ خوش را جستجو

She laid Mustafa on the earth
that she might search after the sweet sound.

چشم می‌انداخت آن دم سو به سو
که کجای است آن شه اسرار گو

Then she cast her eye to and fro, saying,
"Where is that king that tells of mysteries?

کاین چنین بانگ بلند از چپ و راست
می‌رسد یا رب رساننده کجاست

For such a loud sound is arriving from left and right.
O Lord, where is he that causes it to arrive?"

چون ندید او خیره و نومید شد
جسم لرزان همچو شاخ بید شد

When she did not see, she became distraught and despairing:
her body began to tremble like the willow-bough.

باز آمد سوی آن طفل رشید
مصطفی را بر مکان خود ندید

She came back towards that righteous child:
she did not see Mustafa in his place.

حیرت اندر حیرت آمد بر دلش
گشت بس تاریك از غم منزلش

Bewilderment on bewilderment fell upon her heart:
from grief her abode became very dark.

سوی منزلها دوید و بانگ داشت
که که بر دردانه‌ام غارت گماشت

She ran to the dwellings and raised an outcry, saying,
"Who has carried off my single pearl?"

مکیان گفتند ما را علم نیست
ما ندانستیم کانجا کودکی است

The Meccans said, "We have no knowledge:
we knew not that a child was there."

ریخت چندان اشك و کرد او بس فغان
که از او گریان شدند آن دیگران

She shed so many tears and made much lamentation
that those others began to weep because of her.

سینه کوبان آن چنان بگریست خوش
کاختران گریان شدند از گریه‌اش

Beating her breast, she wept so well that the stars were made to weep
by her weeping.

حکایت آن پیر عرب که دلالت کرد حلیمه را به استعانت بتان

Story of the old Arab who directed Halima to seek help from the idols

پیر مردی پیشش آمد با عصا
کای حلیمه چه فتاد آخر ترا

An old man with a staff approached her, saying,
"Why, what has befallen you, O Halima,

که چنین آتش ز دل افروختی
این جگرها را ز ماتم سوختی

That you did let such a fire blaze from your heart
and consume these bowels with mourning?"

گفت احمد را رضیعم معتمد
پس بیاوردم که بسپارم به جد

She replied, "I am Ahmad's trusted foster-mother,
so I brought him to hand him over to his grandfather.

چون رسیدم در حطیم آوازها
می‌رسید و می‌شنیدم از هوا

When I arrived in the *Hatím*,
voices were coming and I was hearing from the air.

من چو آن الحان شنیدم از هوا
طفل را بنهادم آن جا ز آن صدا

When I heard from the air those melodious strains,
because of that sound I laid down the infant there,

تا ببینم این ندا آواز کیست
که ندایی بس لطیف و بس شهی است

To see whose voice is this cry,
for it is a very beautiful cry and very delightful

نه از کسی دیدم به گرد خود نشان
نه ندا می‌منقطع شد یك زمان

I saw no sign of any one around me:
the cry was not ceasing for one moment.

چون که وا گشتم ز حیرتهای دل
طفل را آن جا ندیدم وای دل

When I returned from the bewilderments of my heart,
I did not see the child there: alas for my heart!"

گفتش ای فرزند تو انده مدار
که نمایم مر ترا یك شهریار

He said, "O daughter, do not grieve,
for I will show you a king,

که بگوید گر بخواهد حال طفل
او بداند منزل و ترحال طفل

Who, if she wishes, will tell what has happened to the child:
she knows the dwelling-place of the child and his setting-out."

پس حلیمه گفت ای جانم فدا
مر ترا ای شیخ خوب خوش ندا

Then Halima said, "Oh, my soul is a ransom for you,
O goodly and fair-spoken Shaykh!

هین مرا بنمای آن شاه نظر
کش بود از حال طفل من خبر

Come; show me that king of clairvoyance
who has knowledge of what has happened to my child."

برد او را پیش عزی کاین صنم
هست در اخبار غیبی مغتنم

He brought him to Uzza, saying,
"This idol is greatly prized for information concerning the Unseen.

ما هزاران گم شده زو یافتیم
چون به خدمت سوی او بشتافتیم

Through him we have found thousands that were lost,
when we hastened towards her in devotion."

پیر کرد او را سجود و گفت زود
ای خداوند عرب ای بحر جود

The old man prostrated himself before him and said at once,
“O Sovereign of the Arabs, O sea of munificence!”

گفت ای عزی تو بس اکرامها
کردهای تا رستهایم از دامها

He said, “O Uzza, you have done many favours,
so that we have been delivered from snares.

بر عرب حق است از اکرام تو
فرض گشته تا عرب شد رام تو

On account of your favour the duty has become obligatory to the Arabs,
so that the Arabs have submitted to you.

این حلیمهی سعدی از اومید تو
آمد اندر ظل شاخ بید تو

In hope of you this Halima of Sa‘d
has come into the shadow of your willow-bough,

که از او فرزند طفلی گم شده ست
نام آن کودك محمد آمده ست

For an infant child of hers is lost:
the name of that child is Mohammed.”

چون محمد گفت این جمله بتان
سر نگون گشتند و ساجد آن زمان

When he said “Mohammed,”
all those idols immediately fell headlong and prostrate,

که برو ای پیر این چه جست و جوست
آن محمد را که عزل ما از اوست

Saying, “Be gone, O old man!
What is this search after that Mohammed by whom we are deposed?

ما نگون و سنگسار آییم از او
ما کساد و بیعیار آییم از او

By him we are overthrown and reduced to a collection of stones;
by him we are made unsaleable and valueless.

آن خیالاتی که دیدندی ز ما
وقت فترت گاه گاه اهل هوا

Those phantoms which the followers of vain opinion
used to see from us at times during the *Fatra* (interval)

گم شود چون بارگاه او رسید
آب آمد مر تیمم را درید

Will disappear now that his royal court has arrived:
the water is come and has torn up the ablution with sand

دور شو ای پیر فتنه کم فروز
هین ز رشك احمدی ما را مسوز

Get you far off, O old man! Do not kindle mischief!
Listen; do not burn us with Ahmad’s jealousy!

دور شو بهر خدا ای پیر تو
تا نسوزی ز آتش تقدیر تو

Get you far off, for God’s sake, O old man,
lest you be burnt by the fire of Fore-ordainment.

این چه دم اژدها افشردن است
هیچ دانی چه خبر آوردن است

What squeezing of the dragon’s tail is this?
Do you know at all what the announcement is?

زین خبر جوشد دل دریا و کان
زین خبر لرزان شود هفت آسمان

At this news the heart of sea and mine will surge;
at this news the seven heavens will tremble.”

چون شنید از سنگها پیر این سخن
پس عصا انداخت آن پیر کهن

When the old man heard these words from the stones,
the ancient old man let his staff drop;

پس ز لرزه و خوف و بیم آن ندا
پیر دندانها بهم بر میزدی

Then, from tremor and fear and dread caused by that proclamation,
the old man was striking his teeth together.

آن چنانك اندر زمستان مرد عور
او همیلرزید و میگفت ای ثبور

Even as a naked man in winter, he was shuddering and saying,
“O destruction!”

چون در آن حالت بدید او پیر را
ز آن عجب گم کرد زن تدبیر را

When she saw the old man in such a state,
in consequence of that marvel the woman lost deliberation

گفت پیرا گر چه من در محنتم
حیرت اندر حیرت اندر حیرتم

She said, "O old man,
though I am in affliction, I am in bewildered.

ساعتی بادم خطیبی می کند
ساعتی سنگم ادیبی می‌کند

At one moment the wind is making a speech to me,
at another moment the stones are schooling me.

باد با حرفم سخنها می‌دهد
سنگ و کوهم فهم اشیا می‌دهد

The wind addresses me with articulate words,
the stones and mountains give me intelligence of things.

گاه طفلم را ربوده غیبیان
غیبیان سبز پر آسمان

Once they of the Invisible carried off my child—they of the Invisible,
the green-winged ones of Heaven.

از که نالم با که گویم این گله
من شدم سودایی اکنون صد دله

Of whom shall I complain? To whom shall I tell this plaint?
I am become crazy and in a hundred minds.

غیرتش از شرح غیبم لب ببست
این قدر گویم که طفلم گم شده‌ست

His jealousy has closed my lips to unfold the mystery:
I say this much, that my child is lost.

گر بگویم چیز دیگر من کنون
خلق بندندم به زنجیر جنون

If I should say anything else now,
the people would bind me in chains as though I were mad."

گفت پیرش کای حلیمه شاد باش
سجده‌ی شکر آر و رو را کم خراش

The old man said to her, "O Halima, rejoice;
bow down in thanksgiving and do not tear your face.

غم مخور یاوه نگردد او ز تو
بلکه عالم یاوه گردد اندر او

Do not grieve: he will not become lost to you;
nay, but the world will become lost in him.

هر زمان از رشك غیرت پیش و پس
صد هزاران پاسبان است و حرس

Before and behind there are always
hundreds of thousands of keepers and guardians in jealous emulation.

آن ندیدی کان بتان ذو فنون
چون شدند از نام طفلت سر نگون

Did not you see how those idols with all their techniques
fell headlong at the name of your child?

این عجب قرنی است بر روی زمین
پیر گشتم من ندیدم جنس این

This is a marvellous century on the face of the earth:
I have grown old, and I have not seen anything of this kind."

زین رسالت سنگها چون ناله داشت
تا چه خواهد بر گنه کاران گماشت

Since the stones bewailed this mission,
think what it will set over sinners!

سنگ بی‌جرم است در معبودی‌اش
تو نه‌ای مضطر که بنده بودی‌اش

The stone is guiltless in respect of being an object of worship;
you are not under compulsion in worshipping it.

او که مضطر این چنین ترسان شده‌ست
تا که بر مجرم چها خواهند بست

That one that was under compulsion has become so afraid:
consider what things will be fastened upon the guilty!

خبر یافتن جد مصطفی عبد المطلب از گم کردن حلیمه محمد را علیه الصلاة و السلام و طالب شدن او گرد شهر و نالیدن او بر در کعبه و از حق درخواستن و یافتن او محمد را علیه السلام

How ‘Abdu ’l-Muttalib, the grandfather of Mustafa, got news of Halima’s having lost Mohammed, on whom be peace, and searched for him round the city and made lamentation at the door of the Ka‘ba and besought God and found him, on whom be peace.

چون خبر یابید جد مصطفی
از حلیمه وز فغانش برملا

When the grandfather of Mustafa
got the news of Halima and her outcry in public

و ز چنان بانگ بلند و نعره‌ها
که به میلی می‌رسید از وی صدا

And of such loud screams and shrieks
that the echo of them was reaching a mile,

زود عبد المطلب دانست چیست
دست بر سینه همی‌زد می‌گریست

Abdu l-Muttalib at once knew what the matter was:
he beat his hands on his breast and wept.

آمد از غم بر در کعبه به سوز
کای خبیر از سر شب و ز راز روز

In his grief he came ardently to the door of the Ka‘ba, saying,
“O You that knows the secret of night and the mystery of day,

خویشتن را من نمی‌بینم فنی
تا بود هم راز تو همچون منی

I see not any accomplishment in myself,
that one like me should be Your confidant.

خویشتن را من نمی‌بینم هنر
تا شوم مقبول این مسعود در

I see not any merit in myself,
that I should be accepted of this auspicious door,

یا سر و سجده‌ی مرا قدری بود
یا به اشکم دولتی خندان شود

Or that my head and my prostration should have any worth
or that because of my tears any fortune should smile;

لیك در سیمای آن در یتیم
دیده‌ام آثار لطفت ای کریم

But in the countenance of that unique Pearl
I have beheld the signs of Your grace, O Bounteous One;

که نمی‌ماند به ما گر چه ز ماست
ما همه مسیم و احمد کیمیاست

For he does not resemble us, though he is of us:
we all are the copper, while Ahmad is the Elixir

آن عجایبها که من دیدم بر او
من ندیدم بر ولی و بر عدو

The wondrous things that I have seen in him
I have not seen in friend or enemy.

آن که فضل تو در این طفلیش داد
کس نشان ندهد به صد ساله جهاد

None, with a hundred years’ endeavour, would indicate
that which Your bounty has bestowed on him in childhood.

چون یقین دیدم عنایتهای تو
بر وی او دریست از دریای تو

Since I saw with certainty Your favours towards him,
he is a pearl of Your sea.

من هم او را می‌شفیع آرم به تو
حال او ای حال دان با من بگو

Him I bring to plead with You:
tell me his plight, O You who knows (every) plight!”

از درون کعبه آمد بانگ زود
که هم اکنون رخ به تو خواهد نمود

From within the Ka‘ba came at once a cry,
“Even now he will show his face unto you.

با دو صد اقبال او محظوظ ماست
با دو صد طلب ملك محفوظ ماست

He is blessed by Us with two hundred felicities;
he is guarded by Us with two hundred troops of angels.

ظاهرش را شهره‌ی کیهان کنیم
باطنش را از همه پنهان کنیم

We make his outward celebrated in the world;
We make his inward to be hidden from all.

زر کان بود آب و گل ما زرگریم
که گهش خلخال و گه خاتم بریم

The water and clay was gold of the mine: We are the goldsmith;
for We carve it now into an anklet, now into a seal.

گه حمایلهای شمشیرش کنیم
گاه بند گردن شیرش کنیم

Now We make it the shoulder-belt for a sword,
now the chain on the neck of a lion.

گه ترنج تخت بر سازیم از او
گاه تاج فرق‌های ملك جو

Now We fashion from it the ball of a throne,
now the diadem on the heads that seek empire.

عشقها داریم با این خاك ما
ز انکه افتاده‌ست در قعده‌ی رضا

We have great affections towards this earth,
because it lies in the posture of acquiescence.

گه چنین شاهی از او پیدا کنیم
گه هم او را پیش شه شیدا کنیم

Now We produce from it a king like this;
now We make it frenzied in the presence of the king:

صد هزاران عاشق و معشوق از او
در فغان و در نفیر و جستجو

On account of him hundreds of thousands of lovers and loved ones
are in lamentation and outcry and search.

کار ما این است بر کوری آن
که به کار ما ندارد میل جان

This is Our work, to the confusion of that one
who has no spiritual inclination towards Our work.

این فضیلت خاك را ز آن رو دهیم
که نواله پیش بی‌برگان نهیم

We confer this eminence on the earth for the same reason
that We place a portion of food before the destitute,

ز انکه دارد خاك شکل اغبری
و ز درون دارد صفات انوری

Because the earth has the gray brown external form,
while inwardly it has the qualities of luminosity.

ظاهرش با باطنش گشته به جنگ
باطنش چون گوهر و ظاهر چو سنگ

Its outward has come to be at war with its inward:
its inward is like a jewel and its outward like a stone.

ظاهرش گوید که ما اینیم و بس
باطنش گوید نکو بین پیش و پس

Its outward says, ‘We are this, and no more’;
its inward says, ‘Look well before and behind!’

ظاهرش منکر که باطن هیچ نیست
باطنش گوید که بنماییم بیست

Its outward is denying that the inward is nothing;
its inward says, ‘We will show: wait and see!’

ظاهرش با باطنش در چالش‌اند
لاجرم زین صبر نصرت می‌کشند

Its outward and its inward are in strife:
necessarily they are drawing aid from this patient endurance.

زین ترش رو خاك صورتها کنیم
خنده‌ی پنهانش را پیدا کنیم

We make the forms from this sour-faced earth:
We make manifest its hidden laughter,

ز انکه ظاهر خاك اندوه و بکاست
در درونش صد هزاران خنده‌هاست

For outwardly the earth is sorrow and tears,
within it there are hundreds of thousands of kinds of laughter

کاشف السریم و کار ما همین
کاین نهانها را بر آریم از کمین

We are the Revealer of the mystery, and Our work is just this,
that We bring forth these hidden things from concealment.

گر چه دزد از منکری تن می‌زند
شحنه آن از عصر پیدا می‌کند

Although the thief is mute in denial,
the magistrate brings it to light by torture.

فضل‌ها دزدیده‌اند این خاکها
تا مقر آریمشان از ابتلا

These earths have stolen favours, so that through affliction
We may bring them to confess.

بس عجب فرزند کاو را بوده است
لیك احمد بر همه افزوده است

Many are the wondrous child that it has had,
but Ahmad has surpassed them all.

شد زمین و آسمان خندان و شاد
کاین چنین شاهی ز ما دو جفت زاد

Earth and Heaven laugh and rejoice, saying,
'from us two joined in wedlock such a king is born!'

می‌شکافد آسمان از شادی‌اش
خاك چون سوسن شده ز آزادی‌اش

Heaven is bursting for joy of him;
earth is become like the lily on account of his purity.

ظاهرت با باطنت ای خاك خوش
چون که در جنگند و اندر کش مکش

Since your outward and your inward, O fair earth,
are at war and in struggling—

هر که با خود بهر حق باشد به جنگ
تا شود معنیش خصم بو و رنگ

Whoever is at war with himself for God's sake,
to the end that his reality may become the opponent of scent and colour,

ظلمتش با نور او شد در قتال
آفتاب جانش را نبود زوال

His darkness is in combat with his light,
the sun of his spirit will never set.

هر که کوشد بهر ما در امتحان
پشت زیر پایش آرد آسمان

Whoso shall strive in tribulation for Our sake,
Heaven will put its back under his feet."

ظاهرت از تیرگی افغان کنان
باطن تو گلستان در گلستان

Your outward is wailing because of the darkness;
your inward is roses within roses.

قاصد او چون صوفیان رو ترش
تا نیامیزند با هر نور کش

It is purposely like Sufis sour-faced in order that they may not mix
with every one that quenches the (inner) light.

عارفان رو ترش چون خار پشت
عیش پنهان کرده در خار درشت

Like the hedgehog, the sour-faced knowers
have hidden their pleasures in rough prickles.

باغ پنهان گرد باغ آن خار فاش
کای عدوی دزد زین در دور باش

The orchard is hidden, around the orchard those thorns are plainly seen,
saying, "O thievish foe, keep far from this gate!"

خار پشتا خار حارس کرده‌ای
سر چو صوفی در گریبان برده‌ای

O hedgehog, you have made the prickles your guardian and,
like a Sufi, have buried your head in your bosom,

تا کسی در چار دانگ عیش تو
گم شود زین گل رخان خار خو

That none of these rose-cheeked thorn-natured ones
may encounter a cent of your pleasure.

طفل تو گر چه که کودك خوبده ست
هر دو عالم خود طفیل او بده ست

"Though your infant is childish, verily
both the worlds are his parasites.

ما جهانی را بدو زنده کنیم
چرخ را در خدمتش بنده کنیم

We make a world living through him;
We make Heaven a slave in his service."

گفت عبد المطلب کاین دم کجاست
ای علیم السر نشان ده راه راست

'Abdu 'l-Muttalib said, "Where is he now?
O You that knows the secret, point out the right way!"

نشان خواستن عبد المطلب از موضع محمد علیه الصلاة و السلام که کجاش یابم و جواب آمدن از اندرون کعبه و نشان یافتن

How Abdu l-Muttalib asked for a clue to the place where Mohammed was—peace be upon him!—saying, "Where shall I find him?" and how he was answered from within the Ka'ba and obtained the clue.

از درون کعبه آوازش رسید
گفت ای جوینده آن طفل رشید

A voice reached him from within the Ka'ba.
It said, "O seeker, that righteous child

در فلان وادی است زیر آن درخت
پس روان شد زود پیر نیك بخت

Is in such and such a wadi beneath yonder tree."
Then the good-fortuned old man at once set out.

در رکاب او امیران قریش
ز انکه جدش بود ز اعیان قریش

At his stirrup the princes of Quraysh,
for his grandfather was one of the notables of Quraysh.

تا به پشت آدم اسلافش همه
مهتران بزم و رزم و ملحمه

All his ancestors to the loins of Adam
lords in feast and fray and the carnage of battle

این نسب خود پوست او را بوده است
کز شهنشاهان مه پالوده است

This lineage is only to his husk,
which is strained pure from mighty emperors.

مغز او خود از نسب دور است و پاك
نیست جنسش از سمك کس تا سماك

His kernel, in truth, is remote from lineage, and unsoiled:
none is its congener from the Fish to Arcturus.

نور حق را کس نجوید زاد و بود
خلعت حق را چه حاجت تار و پود

None seeks the birth and existence of the Light of God:
what need have warp and woof has God's robe of honour?

کمترین خلعت که بدهد در ثواب
بر فزاید بر طراز آفتاب

The meanest robe of honour that He bestows in recompense
excels the embroidered raiment of the sun.

بقیه‌ی قصه‌ی دعوت رحمت بلقیس را

The rest of the story of Mercy's calling Bilqis.

خیز بلقیسا بیا و ملك بین
بر لب دریای یزدان در بچین

"Arise, O Bilqis! Come and behold the Kingdom!
Gather pearls on the shore of God's Sea!

خواهرانت ساکن چرخ سنی
تو به مرداری چه سلطانی کنی

Your sisters are dwelling in the glorious Heaven:
why do you behave like a sultan on account of a carcass?

خواهرانت را ز بخششهای راد
هیچ می‌دانی که آن سلطان چه داد

Do you know at all what noble gifts
that Sultan gave to your sisters?

تو ز شادی چون گرفتی طبل زن
که منم شاه و رئیس گولخن

How did you jubilantly take drummers, proclaiming,
'I am queen and mistress of the bath-stove'?"

مثل قانع شدن آدمی به دنیا و حرص او در طلب و غفلت او از دولت روحانیان که ابنای جنس وی‌اند نعره زنان که یا لَیْتَ قَوْمِي یَعْلَمُونَ

Parable of Man's being contented with (the goods of) this world, and his greed in seeking and his indifference to the high and blessed estate of the spiritual who are his congeners crying, "Oh, would that my people might know!"

آن سگی در کو گدای کور دید
حمله می‌آورد و دلقش می‌درید

A dog saw a blind beggar in the street,
and was rushing at him and tearing his cloak.

گفته‌ایم این را ولی باری دگر
شد مکرر بهر تاکید خبر

We have related this, but it is repeated once again
in order to strengthen the story.

کور گفتش آخر آن یاران تو
بر که‌اند این دم شکاری صید جو

The blind man said to it, "Why, at this moment
your friends are hunting and seeking prey on the mountain.

قوم تو در کوه می‌گیرند گور
در میان کوی می‌گیری تو کور

Your kinsfolk are catching wild asses in the mountains:
you are catching blind men in the streets."

ترك این تزویر گو شیخ نفور
آب شوری جمع کرده چند کور

O recalcitrant Shaykh, abandon this imposture:
you are briny water, having gathered some blind men,

کاین مریدان من و من آب شور
می‌خورند از من همی‌گردند کور

Saying, "These are my disciples, and I am briny water:
they drink of me and become blind."

آب خود شیرین کن از بحر لدن
آب بد را دام این کوران مکن

Sweeten your water with the esoteric Sea:
do not make the foul water a snare for these blind ones.

خیز شیران خدا بین گور گیر
تو چو سگ چونی به زرقی کور گیر

Arise; behold the lions of God who catch the wild ass:
how are you, like a dog, catching the blind with hypocrisy?

گور چه از صید غیر دوست دور
جمله شیر و شیر گیر و مست نور

What wild ass? They are far from hunting anything but the Beloved.
They all are lions and lion-catchers and intoxicated with the Light.

در نظاره‌ی صید و صیادی شه
کرده ترك صید و مرده در وله

In contemplation of the chase and hunting of the King,
they have abandoned the chase and have become dead in bewilderment.

همچو مرغ مرده‌شان بگرفته یار
تا کند او جنس ایشان را شکار

The Friend has taken them, like a dead bird
that He may hunt down their congeners.

مرغ مرده مضطر اندر وصل و بین
خوانده ای القلب بین اصبعین

The dead bird is compelled in respect of being united or separated:
you have read, "The heart is between two fingers of the Merciful God."

مرغ مرده‌اش را هر آن که شد شکار
چون ببیند شد شکار شهریار

Every one that has fallen a prey to His dead bird,
when he sees he has fallen a prey to the King

هر که او زین مرغ مرده سر بتافت
دست آن صیاد را هرگز نیافت

Whoever turned his head away from this dead bird
never gained the hand of that Hunter.

گوید او منگر به مرداری من
عشق شه بین در نگهداری من

It says, "Do not regard my being a carcass:
see the King's love in preserving me.

من نه مردارم مرا شه کشته است
صورت من شبه مرده گشته است

I am not a carcass: the King has killed me:
my appearance has become like the dead.

جنبشم زین پیش بود از بال و پر
جنبشم اکنون ز دست دادگر

My former motion was by means of wing and pinion:
now my motion proceeds from the hand of the Judge.

جنبش فانیم بیرون شد ز پوست
جنبشم باقی است اکنون چون از اوست

My perishable motion has gone forth from my skin:
now my motion is everlasting, since it proceeds from Him.

هر که کژ جنبد به پیش جنبشم
گر چه سیمرغ است زارش می‌کشم

If anyone moves crookedly in the presence of my motion,
I will kill him miserably, though he is the Simurgh.

هین مرا مرده مبین گر زنده‌ای
در کف شاهم نگر گر بنده‌ای

Beware! If you are alive, do not deem me dead;
if you are a slave; regard me in the hand of the King.

مرده زنده کرد عیسی از کرم
من به کف خالق عیسی درم

Jesus, by his grace, made the dead to be living:
I am in the hand of the Creator of Jesus.

کی بمانم مرده در قبضه‌ی خدا
بر کف عیسی مدار این هم روا

How should I remain dead in the grasp of God?
Likewise, do not hold this to be possible in the hand of 'Jesus.'

عیسی‌ام لیکن هر آن کاو یافت جان
از دم من او بماند جاودان

I am 'Jesus'; but every one that has gained life from my breath
will remain unto everlasting.

شد ز عیسی زنده لیکن باز مرد
شاد آن کاو جان بدین عیسی سپرد

He was made living by Jesus, but died again.
Happy is he that gave up his life to this 'Jesus.'

من عصایم در کف موسای خویش
موسیم پنهان و من پیدا به پیش

I am the staff in the hand of my 'Moses':
my 'Moses' is hidden, while I am visible in presence.

بر مسلمانان پل دریا شوم
باز بر فرعون اژدرها شوم

For the true believers I become a bridge across the sea;
for Pharaoh, again, I become a dragon."

این عصا را ای پسر تنها مبین
که عصا بی‌کف حق نبود چنین

O son, do not regard this staff alone,
for the staff would not be like this without the hand of God.

موج طوفان هم عصا بد کاو ز درد
طنطنه‌ی جادو پرستان را بخورد

The waves of the Flood too were a staff which, from being aggrieved,
devoured the pomp of the votaries of magic.

گر عصاهای خدا را بشمرم
زرق این فرعونیان را بر درم

If I should enumerate the staves of God,
I should tear to pieces the hypocrisy of these followers of Pharaoh;

لیك زین شیرین گیاه زهرمند
ترك کن تا چند روزی می‌چرند

But leave them to browse
on this sweet poisonous grass for a few days.

گر نباشد جاه فرعون و سری
از کجا یابد جهنم پروری

If there is not the power and dominion of Pharaoh,
from where shall Hell obtain nutrition?

فربهش کن آن گهش کش ای قصاب
ز انکه بی‌برگند در دوزخ کلاب

Fatten him, and then kill him, O Butcher;
for the dogs in Hell are without food.

گر نبودی خصم و دشمن در جهان
پس بمردی خشم اندر مردمان

If there were no adversary and enemy in the world,
then the anger in men would die.

دوزخ آن خشم است خصمی بایدش
تا زید ور نی رحیمی بکشدش

That anger is Hell: it needs an adversary that it may live;
else Mercy would kill it.

پس بماندی لطف بی‌قهر و بدی
پس کمال پادشاهی کی بدی

Then clemency would remain without any vengeance or evil:
then how would the perfection of Kingship be?

ریش‌خندی کرده‌اند آن منکران
بر مثلها و بیان ذاکران

Those disbelievers have made a laughing-stock of the parables
and clear exposition of them that glorify.

تو اگر خواهی بکن هم ریش‌خند
چند خواهی زیست ای مردار چند

Make a laughing-stock, if you wish:
how long will you live, O carcass, how long?

شاد باشید ای محبان در نیاز
بر همین در که شود امروز باز

Rejoice, O lovers, in supplication at this same door,
for it is opened today.

هر حویجی باشدش کردی دگر
در میان باغ از سیر و کبر

Every pot-herb, garlic and caper,
has a different bed in the garden.

هر یکی با جنس خود در کرد خود
از برای پختگی نم می‌خورد

Each with its own kind in its own bed
drinks moisture for the purpose of becoming mature.

تو که کرد زعفرانی زعفران
باش و آمیزش مکن با دیگران

You, who are a saffron-bed,
be saffron and do not mix with the others.

آب می‌خور زعفرانا تا رسی
زعفرانی اندر آن حلوا رسی

Drink the water, O saffron that you may attain to maturity:
you are saffron, you will attain to that *halwá*.

در مکن در کرد شلغم پوز خویش
که نگردد با تو او هم طبع و کیش

Do not put your muzzle into the bed of turnips,
for it will not agree with you in nature and habit.

تو به کردی او به کردی مودعه
ز انکه ارض الله آمد واسعه

You are planted in one bed, it in another bed,
because God's earth is spacious,

خاصه آن ارضی که از پهناوری
در سفر گم می‌شود دیو و پری

Particularly that earth where, on account of its breadth,
demon and genie are lost in their journey

اندر آن بحر و بیابان و جبال
منقطع می‌گردد اوهام و خیال

In those seas and deserts and mountains
imagination and fancy fail entirely.

این بیابان در بیابانهای او
همچو اندر بحر پر یك تای مو

In the deserts, this desert
is like a single hair in a full sea.

آب استاده که سیر استش نهان
تازه‌تر خوشتر ز جوهای روان

The still water whose course is hidden
is fresher and sweeter than running brooks,

کاو درون خویش چون جان و روان
سیر پنهان دارد و پای روان

For, like the spirit and the soul,
it has within itself a hidden course and a moving foot.

مستمع خفته ست کوته کن خطاب
ای خطیب این نقش کم کن تو بر آب

The auditor is asleep: cut short the address:
O preacher, do not draw this picture on water.

خیز بلقیسا که بازاری است تیز
زین خسیسان کساد افکن گریز

Arise, O Bilqís, for it is a keen market:
flee from these vile wretches who ruin trade.

خیز بلقیسا کنون با اختیار
پیش از آن که مرگ آرد گیر و دار

O Bilqís, arise now with free-will,
before Death appears in his sovereign might.

بعد از آن گوشت کشد مرگ آن چنان
که چو دزد آیی به شحنه جان کنان

After that, Death will pull your ear in such wise
that you will come in agony, like a thief to the magistrate.

زین خران تا چند باشی نعل دزد
گر همی‌دزدی بیا و لعل دزد

How long will you be stealing shoes from these asses?
If you are going to steal, come and steal a ruby!

خواهرانت یافته ملك خلود
تو گرفته ملکت کور و کبود

Your sisters have gained the kingdom of everlasting life;
you have won the kingdom of misery.

ای خنك آن را کز این ملکت بجست
که اجل این ملك را ویران گر است

Oh, happy he that escaped from this kingdom,
for Death makes this kingdom desolate.

خیز بلقیسا بیا باری ببین
ملکت شاهان و سلطانان دین

Arise, O Bilqís! Come; behold for once
the kingdom of the Shahs and Sultans of the Religion.

شسته در باطن میان گلستان
ظاهرا حادی میان دوستان

He is seated inwardly amidst the rose-garden;
outwardly he is acting as a *hadi* amongst his friends.

بوستان با او روان هر جا رود
لیك آن از خلق پنهان می‌شود

The garden is going with him wherever he goes,
but it is being concealed from the people.

میوه‌ها لابه‌کنان کز من بچر
آب حیوان آمده کز من بخور

The fruit is making entreaty, saying, "Eat me";
the Water of Life is come, saying, and "Drink me."

طوف می‌کن بر فلك بی‌پر و بال
همچو خورشید و چو بدر و چون هلال

Make a circuit of heaven without wing and pinion,
like the sun and like the full-moon and like the new moon.

چون روان باشی روان و پای نی
می‌خوری صد لوت و لقمه خای نی

You will be moving, like the spirit, and no foot;
you will be eating a hundred dainties, and none chewing a morsel.

نه نهنگ غم زند بر کشتی‌ات
نه پدید آید ز مردن زشتی‌ات

Neither will the leviathan, Pain, dash against your ship,
nor will ugliness appear in you from dying.

هم تو شاه و هم تو لشکر هم تو تخت
هم تو نیکو بخت باشی هم تو بخت

You will be sovereign, army, and throne, all together:
you will be both the fortunate and Fortune.

گر تو نیکو بختی و سلطان زفت
بخت غیر تست روزی بخت رفت

If you are fortunate and a powerful monarch,
Fortune is other than you: one day Fortune goes,

تو بماندی چون گدایان بی‌نوا
دولت خود هم تو باش ای مجتبی

And you are left destitute like beggars.
Be you your own fortune, O elect one!

چون تو باشی بخت خود ای معنوی
پس تو که بختی ز خود کی گم شوی

When you are your own fortune, O man of Reality,
then how will you, who are Fortune, lose yourself?

تو ز خود کی گم شوی ای خوش خصال
چون که عین تو ترا شد ملك و مال

How will you lose yourself, O man with goodly qualities,
when your Essence has become your kingdom and riches?

بقیه قصه‌ی عمارت کردن سلیمان علیه السلام مسجد اقصی را به تعلیم و وحی خدا جهت حکمتهایی که او داند و معاونت ملایکه و دیو و پری و آدمی آشکارا

The rest of the story of Solomon, on whom be peace: how he built the Farther Mosque by instruction and inspiration from God, for wise purposes which He knows; and how angels, demons, genies, and men lent visible aid.

ای سلیمان مسجد اقصی بساز
لشکر بلقیس آمد در نماز

"O Solomon, build the Farther Mosque,
the army of Bilqis has come into the prayer."

چون که او بنیاد آن مسجد نهاد
جن و انس آمد بدن در کار داد

When he laid the foundation of that Mosque,
genies and men came and threw themselves into the work,

یك گروه از عشق و قومی بی‌مراد
همچنان که در ره طاعت عباد

One party from love, and another company unwillingly,
just as God's servants in the way of obedience.

خلق دیوانند و شهوت سلسله
می‌کشدشان سوی دکان و غله

The folk are demons,
and desire is the chain dragging them to shop and crops.

هست این زنجیر از خوف و وله
تو مبین این خلق را بی‌سلسله

This chain is of being afraid and crazed:
do not regard these folk as unchained.

می‌کشاندشان سوی کسب و شکار
می‌کشاندشان سوی کان و بحار

It drags them to earning and hunting;
it drags them to the mine and the seas.

می‌کشدشان سوی نیك و سوی بد
گفت حق فی جیدها حبل المسد

It drags them to good and to evil:
God has said, "*On her neck a cord of palm-fibre*.

قد جعلنا الحبل فی اعناقهم
و اتخذنا الحبل من اخلاقهم

We have put the cord on their necks:
We have made the cord of their natural dispositions.

لیس من مستقذر مستنقه
قط الا طایره فی عنقه

There is none ever, defiled or recovered,
but *his fortune is on his neck*."

حرص تو در کار بد چون آتش است
اخگر از رنگ خوش آتش خوش است

Your greed for evil-doing is like fire:
the live coal is pleasing by the fire's pleasing hue.

آن سیاهی فحم در آتش نهان
چون که آتش شد سیاهی شد عیان

The blackness of the coal is hidden in the fire:
when the fire is gone, the blackness becomes evident.

اخگر از حرص تو شد فحم سیاه
حرص چون شد ماند آن فحم تباه

By your greed the black coal is made live:
when the greed is gone, that vicious coal remains.

آن زمان آن فحم اخگر می‌نمود
آن نه حسن کار نار حرص بود

At that time the coal appeared to be live;
that was not the goodness of action: it was the fire of greed.

حرص کارت را بیاراییده بود
حرص رفت و ماند کار تو کبود

Greed had embellished your action:
greed departed, and your action was left in squalor

غوله‌ای را که بر آرایید غول
پخته پندارد کسی که هست گول

One who is foolish will think ripe the *ghawla*
which the ghouls deck out.

آزمایش چون نماید جان او
کند گردد ز آزمون دندان او

When his soul makes trial,
its teeth are blunted by the experiment.

از هوس آن دام دانه می‌نمود
عکس غول حرص و آن خود خام بود

From vain desire, the reflection of the ghoul, greed,
was causing the trap to appear a berry, though in truth it was unripe.

حرص اندر کار دین و خیر جو
چون نماند حرص باشد نغز رو

Seek greed in the practice of religion and in good works:
they are beautiful, when the greed remains not.

خیرها نغزند نه از عکس غیر
تاب حرص ار رفت ماند تاب خیر

Good works are beautiful, not through the reflexion of any other thing:
if the glow of greed is gone, the glow of good remains;

تاب حرص از کار دنیا چون برفت
فحم باشد مانده از اخگر به تفت

When the glow of greed is gone from worldly work,
of the red-hot coal the black ashes are left.

کودکان را حرص می‌آرد غرار
تا شوند از ذوق دل دامن سوار

Folly excites greed in children,
so that from gleefulness of heart they ride a cock-horse

چون ز کودك رفت آن حرص بدش
بر دگر اطفال خنده آیدش

When that evil greed of his is gone from the child,
he begins to laugh at the other children,

که چه می‌کردم چه می‌دیدم در این
خل ز عکس حرص بنمود انگبین

Saying, “What was I doing? What was I seeing in this?”
From the reflection of greed the vinegar appeared to be honey.

آن بنای انبیا بی‌حرص بود
ز آن چنان پیوسته رونقها فزود

That edifice of the prophets was without greed;
hence the splendours increased so uninterruptedly.

ای بسا مسجد بر آورده کرام
لیك نبود مسجد اقصاش نام

Oh, many a mosque has the noble erected,
but “the Farther Mosque” is not its name.

کعبه را که هر دمی عزی فزود
آن ز اخلاصات ابراهیم بود

The grandeur which at every moment accrued to the Ka’ba—
that was from the acts done in pure devotion by Abraham.

فضل آن مسجد ز خاك و سنگ نیست
لیك در بناش حرص و جنگ نیست

The excellence of that mosque is not from earth and stone,
but there is no greed or enmity in its builder.

نه کتبشان مثل کتب دیگران
نه مساجدشان نه کسب و خان و مان

Their Books are not as the books of others, nor their mosques
nor their means of livelihood nor their houses and homes,

نه ادبشان نه غضبشان نه نکال
نه نعاس و نه قیاس و نه مقال

Nor their observance of respect nor their anger nor their chastisement
nor their slumber nor their reasoning nor their discourse

هر یکیشان را یکی فری دگر
مرغ جانشان طایر از پری دگر

To each one of them belongs a different glory:
the bird, their spirit, flies with a different wing.

دل همی‌لرزد ز ذکر حالشان
قبله‌ی افعال ما افعالشان

The heart is trembling at mention of their estate:
their actions are the *qibla* of our actions.

مرغشان را بیضه‌ها زرین بده ست
نیم شب جانشان سحرگه بین شده ست

The eggs laid by their bird are golden:
at midnight their spirit has beheld the dawn.

هر چه گویم من به جان نیکوی قوم
نقص گفتم گشته ناقص گوی قوم

Whatever I say with my soul in praise of the company, I have depreciated:
I have become a disparager of the company.

مسجد اقصی بسازید ای کرام
که سلیمان باز آمد و السلام

O you noble, build "the Farther Mosque,"
for Solomon has returned—and peace!

ور ازین دیوان و پریان سر کشند
جمله را املاك در چنبر کشند

And if the demons and genies refuse this,
the angels will drag them all into bondage.

دیو یك دم كژ رود از مکر و زرق
تازیانه آیدش بر سر چو برق

The demon once make a false step on account of deceit and hypocrisy,
the whip comes on his head like lightning.

چون سلیمان شو که تا دیوان تو
سنگ برند از پی ایوان تو

Become like Solomon,
in order that your demons may hew stone for your palace.

چون سلیمان باش بی‌وسواس و ریو
تا ترا فرمان برد جنی و دیو

Be devoid, like Solomon, of thoughts which tempt to evil-doing
and of fraud, that genie and demon may obey your command.

خاتم تو این دل است و هوش دار
تا نگردد دیو را خاتم شکار

This heart is your seal—
take heed lest the seal fall a prey to the demon!

پس سلیمانی کند بر تو مدام
دیو با خاتم حذر کن و السلام

Then the demon possessing the seal
will always exercise the sway of Solomon over you: beware, and peace!

آن سلیمانی دلا منسوخ نیست
در سر و سرت سلیمانی کنی است

O heart, that sway of Solomon is not abrogated: in your head and
inmost consciousness is one that exercises the sway of Solomon.

دیو هم وقتی سلیمانی کند
لیك هر جولاهه اطلس کی تند

The demon too exercises the sway of Solomon for a time,
but how should every weaver weave satin?

دست جنباند چو دست او و لیك
در میان هر دوشان فرقی است نیك

He moves his hand like his hand,
but there is a good difference between the two of them.

قصه‌ی شاعر و صله دادن شاه و مضاعف کردن آن وزیر بو الحسن نام

Story of the poet and how the king gave him a reward and how the vizier, whose name was Bu 'l-Hasan, made it many times greater.

شاعری آورد شعری پیش شاه
بر امید خلعت و اکرام و جاه

A poet brought a poem before the king
in hope of robes of honour and bounty and rank.

شاه مکرم بود فرمودش هزار
از زر سرخ و کرامات و نثار

The king was munificent:
he ordered him a thousand of red gold and bounties and largesse.

پس وزیرش گفت کاین اندك بود
ده هزارش هدیه وا ده تا رود

Then the vizier said to him, "This is little:
bestow a gift of ten thousand that he may depart.

از چُنو شاعر نُس از تو بَحر دست
ده هزاری که بگفتم اندك است

From a poet like him intellect; from you, whose hand is like the ocean,
the ten thousand which I mentioned is little."

فقه گفت آن شاه را و فلسفه
تا بر آمد عشر خرمن از کفه

He argued and reasoned with the king until the tithe
on the threshed grain was made up out of the unthreshed ears of corn.

ده هزارش داد و خلعت در خورش
خانه‌ی شکر و ثنا گشت آن سرش

He gave him the ten thousand and the robes of honour suitable to him:
his head became a house of thanksgiving and praise.

پس تفحص کرد کاین سعی که بود
شاه را اهلیت من کی نمود

Then he made inquiry, saying, "Whose work was this?
Who declared my merit to the king?"

پس بگفتندش فلان الدین وزیر
آن حسن نام و حسن خلق و ضمیر

So they told him, "al-Din, the vizier, he whose name is Hasan
and whose disposition and heart are good (hasan)."

در ثنای او یکی شعری دراز
بر نبشت و سوی خانه رفت باز

He wrote a long poem in praise of him
and returned home.

بی‌زبان و لب همان نعمای شاه
مدح شه می‌کرد و خلعتهای شاه

Without tongue or lip that bounty of the king
and those robes of honour bestowed by the king were praising the king.

باز آمدن آن شاعر بعد چند سال به امید همان صله و هزار دینار فرمودن بر قاعده‌ی خویش و گفتن وزیر نو هم حسن نام شاه را که این سخت بسیار است و ما را خرجهاست و خزینه خالی است و من او را به ده یك آن خشنود کنم

How after several years the poet came back in the hope of the same reward, and how the king according to his custom ordered a thousand dinars to be given to him, and how the new vizier, who was also named Hasan, said to the king, "This is very much: we have (great) expenses and the treasury is empty, and I will satisfy him with a tenth of that."

بعد سالی چند بهر رزق و کشت
شاعر از فقر و عوز محتاج گشت

After some years the poet, on account of poverty and destitution,
became in need for daily bread and seed-produce.

گفت وقت فقر و تنگی دو دست
جست و جوی آزموده بهتر است

He said, "At the time of poverty and close-handedness,
it is better to seek out one who has been tried.

درگهی را کازمودم در کرم
حاجت نو را بدان جانب برم

The court which I have tried in regard to generosity—
I will carry the new request to the same quarter."

معنی اللهّٰ گفت آن سیبویه
یولهون فی الحوائج هم لدیه

That Sibawayh said the meaning of *Allah*
they take refuge (*yawlahúna*) with Him in their needs.

گفت الهنا فی حوایجنا الیك
و التمسناها وجدناها لدیك

He said, "We have repaired for succour unto You in our needs
and have sought them found them with You."

صد هزاران عاقل اندر وقت درد
جمله نالان پیش آن دیان فرد

In the hour of affliction hundreds of thousands of intelligent persons
are all crying before that unique Judge.

هیچ دیوانه‌ی فلیوی این کند
بر بخیلی عاجزی کدیه تند

Would any mad fool do this,
continue to beg of a miser incapable?

گر ندیدندی هزاران بار بیش
عاقلان کی جان کشیدندیش پیش

Unless the intelligent had experienced more than a thousand times,
how should they have betaken themselves to Him?

بلکه جمله‌ی ماهیان در موجها
جمله‌ی پرندگان بر اوجها

No, all the fish in the waves,
all the birds in the lofty regions,

پیل و گرگ و حیدر اشکار نیز
اژدهای زفت و مور و مار نیز

The elephant, the wolf, the hunting lion,
the huge dragon, the ant and the snake,

بلکه خاك و باد و آب و هر شرار
مایه زو یابند هم دی هم بهار

No, earth and wind and water and every spark
gain subsistence from Him both in December and spring.

هر دمش لابه کند این آسمان
که فرو مگذارم ای حق یك زمان

This heaven is making entreaty unto Him incessantly—
“Do not forsake me, O God, for a single moment!

استن من عصمت و حفظ تو است
جمله مطوی یمین آن دو دست

Your safeguarding and protection is my pillar:
all is enfolded in the might of those two Hands.”

وین زمین گوید که دارم برقرار
ای که بر آبم تو کرده ستی سوار

And this earth says, “Preserve me,
O You who have caused me to ride upon the water.”

جملگان کیسه از او بر دوختند
دادن حاجت از او آموختند

All have sewn up their purses from Him
and have learned from Him to give the wants.

هر نبیی زو بر آورده برات
استعینوا منه صبرا او صلات

Every prophet has received from Him
the guarantee *seek help* of Him with *patience or prayer*.

هین از او خواهید نه از غیر او
آب در یم جو مجو در خشك جو

Come; ask of Him, not of anyone except Him:
seek water in the sea, do not seek it in the dry river-bed.

ور بخواهی از دگر هم او دهد
بر کف میلش سخا هم او نهد

And if you ask of another, it is He that gives;
it is He that lays generosity on the open hand of his inclination.

آن که معرض را ز زر قارون کند
رو بدو آری به طاعت چون کند

He who with gold makes one that turns away a Qárún
how will He do you turn your face towards Him in obedience!

بار دیگر شاعر از سودای داد
روی سوی آن شه محسن نهاد

The poet, from passionate desire for bounty,
set his face a second time towards that beneficent king.

هدیه‌ی شاعر چه باشد شعر نو
پیش محسن آرد و بنهد گرو

What is the poet’s offering? A new poem:
he brings it to the beneficent and deposits it as his stake.

محسنان با صد عطا و جود و بر
زر نهاده شاعران را منتظر

The beneficent have deposited gold and are waiting for the poets
with a hundred gifts and liberalities and kindnesses.

پیششان شعری به از صد تنگ شعر
خاصه شاعر کاو گهر آرد ز قعر

In their eyes a poem (*shi‘r*) is better than a hundred bales of silk robes (*sha‘r*),
especially a poet who fetches pearls from the depths.

آدمی اول حریص نان بود
ز انکه قوت و نان ستون جان بود

At first a man is greedy for bread,
because food and bread are the pillar of life.

سوی کسب و سوی غصب و صد حیل
جان نهاده بر کف از حرص و امل

On account of greed and expectation he runs every risk in the way of earning
his livelihood and seizing property by violence and a hundred devices.

چون به نادر گشت مستغنی ز نان
عاشق نام است و مدح شاعران

When, rarely, he becomes independent of bread,
he is in love with fame and the praise of poets,

تا که اصل و فصل او را بر دهند
در بیان فضل او منبر نهند

In order that they may give fruit to his root and branch
and may set up a pulpit to declare his excellence,

تا که کر و فر و زر بخشی او
همچو عنبر بو دهد در گفت‌وگو

So that his pomp and magnificence and lavishing of gold
may yield a perfume, like ambergris, in song.

خلق ما بر صورت خود کرد حق
وصف ما از وصف او گیرد سبق

God created us in His image:
our qualities are instructed by His qualities.

چون که آن خلاق شکر و حمد جوست
آدمی را مدح جویی نیز خوست

Inasmuch as the Creator desires thanksgiving and glorification,
it is also the nature of man to desire praise,

خاصه مرد حق که در فضل است چست
پر شود ز آن باد چون خیك درست

Especially the man of God, who is active in excellence,:
he becomes filled with that wind, like an undamaged leather bag;

ور نباشد اهل ز آن باد دروغ
خیك بدریده‌ست کی گیرد فروغ

But if he be not worthy, the bag is rent by that wind of falsehood:
how should it receive lustre?

این مثل از خود نگفتم ای رفیق
سرسری مشنو چو اهلی و مفیق

I have not invented this parable, O comrade:
do not hear it silly, if you are worthy and restored to your senses.

این پیمبر گفت چون بشنید قدح
که چرا فربه شود احمد به مدح

The Prophet said this, when he heard vituperation,
"Why is Ahmad made fat by praise?"

رفت شاعر پیش آن شاه و ببرد
شعر اندر شکر احسان کان نمرد

The poet went to the king and brought a poem in thanks for beneficence,
saying that it never died.

محسنان مردند و احسانها بماند
ای خنك آن را که این مرکب براند

The beneficent died, and acts of beneficence remained:
oh, blest is he that rode this steed!

ظالمان مردند و ماند آن ظلمها
وای جانی کاو کند مکر و دها

The unjust died, and those acts of injustice remained:
alas for the soul that practices deceit and fraud!

گفت پیغمبر خنك آن را که او
شد ز دنیا ماند از او فعل نکو

The Prophet said, "Blest is he who departed from this world
and left good deeds behind him."

مرد محسن لیك احسانش نمرد
نزد یزدان دین و احسان نیست خرد

The beneficent man died, but his beneficence died not:
with God, religion and beneficence are not of small account.

وای آن کاو مرد و عصیانش نمرد
تا نپنداری به مرگ او جان ببرد

Alas for him who died and whose disobedience died not:
beware of thinking that by death he saved his soul.

این رها کن ز انکه شاعر بر گذر
وام دار است و قوی محتاج زر

Dismiss this, for the poet is on the way—
in debt and mightily in need of gold.

برد شاعر شعر سوی شهریار
بر امید بخشش و احسان یار

The poet brought the poem to the king
in hope of last year's donation and benefit—

نازنین شعری پر از در درست
بر امید و بوی اکرام نخست

A charming poem full of flawless pearls,
in hope and expectation of the first munificence

شاه هم بر خوی خود گفتش هزار
چون چنین بد عادت آن شهریار

The Shah indeed, according to his habit, ordered a thousand to him,
since such was the custom of that monarch;

لیك این بار آن وزیر پر ز جود
بر براق عز ز دنیا رفته بود

But, on this occasion, the bountiful vizier
had departed from the present life, on the Buraq of glory,

بر مقام او وزیر نو رئیس
گشته لیکن سخت بی‌رحم و خسیس

And in his place a new vizier had assumed authority;
but very pitiless and miserly.

گفت ای شه خرجها داریم ما
شاعری را نبود این بخشش جزا

He said, “O king, we have outlays:
this donation is not the reward for a poet.

من به ربع عشر این ای مغتنم
مرد شاعر را خوش و راضی کنم

With a fortieth part of this, O you eagerly sought,
I will make the poet man happy and content.”

خلق گفتندش که او را پیش دست
ده هزاران زین دلاور برده است

The people said to him, “He carried away
a sum of ten thousand in ready money from this valiant.

بعد شکر کلك خوایی چون کند
بعد سلطانی گدایی چون کند

After sugar, how should he chew cane?
After having been a sultan, how should he practice beggary?”

گفت بفشارم و را اندر فشار
تا شود زار و نزار از انتظار

He replied, “I will squeeze him in torment,
that he may be made wretched and worn out by waiting;

آن گه ار خاکش دهم از راه من
در رباید همچو گلبرگ از چمن

Then, if I give him earth from the road,
he will snatch it as rose-leaves from the garden.

این بمن بگذار که استادم در این
گر تقاضاگر بود هم آتشین

Leave this to me, for I am expert in this,
even if the claimant be fiery.

از ثریا گر بپرد تا ثری
نرم گردد چون ببیند او مرا

Though he fly from the Pleiades to the earth,
he will become meek when he sees me.

گفت سلطانش برو فرمان تراست
لیك شادش کن که نیکو گوی ماست

The king said to him, “Go: ’it is for you to command;
but make him happy, for he is my eulogist.”

گفت او را و دو صد اومید لیس
تو به من بگذار و این بر من نویس

He said, “Leave him and two hundred lickers-up of hope to me,
and write this against me.”

پس فگندش صاحب اندر انتظار
شد زمستان و دی و آمد بهار

Then the minister threw him into expectation:
winter and December passed and spring came.

شاعر اندر انتظارش پیر شد
پس زبون این غم و تدبیر شد

In expectation of it the poet grew old;
then he was crushed by this anxiety and making shift to provide,

گفت اگر زر نه که دشنامم دهی
تا رهد جانم ترا باشم رهی

And said, “If there is no gold, please give me abuse;
so that my soul may be delivered I may be your slave.

انتظارم کشت باری گو برو
تا رهد این جان مسکین از گرو

Expectation has killed me: at least bid me go,
that this wretched soul may be delivered from bondage.”

بعد از آنش داد ربع عشر آن
ماند شاعر اندر اندیشه‌ی گران

After that, he gave him the fortieth part of that:
the poet remained in heavy thought,

کان چنان نقد و چنان بسیار بود
این که دیر اشکفت دسته‌ی خار بود

“That was so promptly paid and was so much:
this one that blossomed late was a handful of thorns.”

پس بگفتندش که آن دستور راد
رفت از دنیا خدا مزدت دهاد

Then they said to him, “That generous vizier
has departed from this life: may God reward you!

که مضاعف زو همی‌شد آن عطا
کم همی‌افتاد بخشش را خطا

For those gifts were always multiplied by him:
there was no fault to be found with the donations;

این زمان او رفت و احسان را ببرد
او نمرد الحق بلی احسان بمرد

Now, he is gone and has taken beneficence away:
he is not dead; beneficence is dead, yes, truly.

رفت از ما صاحب راد و رشید
صاحب سلاخ درویشان رسید

The generous and upright minister is gone from us;
the minister who is a flayer of the poor has arrived.

رو بگیر این را و ز اینجا شب گریز
تا نگیرد با تو این صاحب ستیز

Go, take this and flee from here by night,
lest this minister pick a quarrel with you.

ما به صد حیلت از او این هدیه را
بستدیم ای بی‌خبر از جهد ما

We have obtained this gift from him by a hundred devices,
O you who are ignorant of our exertions."

رو به ایشان کرد و گفت ای مشفقان
از کجا آمد بگویید این عوان

He turned his face to them and said,
"O kindly men, tell, from where did this myrmidon come?

چیست نام این وزیر جامه کن
قوم گفتندش که نامش هم حسن

What is the name of this vizier who tears off the clothes?"
The company said to him, "His name too is Hasan."

گفت یا رب نام آن و نام این
چون یکی آمد دریغ ای رب دین

He cried, "O Lord, how are the names of that one and this one the same?
Alas, O Lord of the Judgement!

آن حسن نامی که از یك كلك او
صد وزیر و صاحب آید جود خو

That Hasan by name that by a single pen of his
a hundred viziers and ministers are disposed to liberality

این حسن کز ریش زشت این حسن
می‌توان بافید ای جان صد رسن

This Hasan that from the ugly beard of this Hasan
you canst weave, O soul, a hundred ropes."

بر چنین صاحب چو شه اصغا کند
شاه و ملکش را ابد رسوا کند

When a king listens to such a minister,
he disgraces the king and his kingdom unto everlasting.

مانستن بد رایی این وزیر دون در افساد مروت شاه به وزیر فرعون یعنی هامان در افساد قابلیت فرعون

The resemblance of the bad judgement of this base vizier in corrupting the king's generosity to the vizier of Pharaoh, namely, Haman, in corrupting the readiness of Pharaoh to receive

چند آن فرعون می‌شد نرم و رام
چون شنیدی او ز موسی آن کلام

How many a time did Pharaoh soften and become submissive
when he was hearing that Word from Moses!—

آن کلامی که بدادی سنگ شیر
از خوشی آن کلام بی‌نظیر

That Word that from the sweetness of that incomparable Word
the rock would have yielded milk.

چون به هامان که وزیرش بود او
مشورت کردی که کینش بود خو

Whenever he took counsel with Haman,
who was his vizier and whose nature it was to hate,

پس بگفتی تا کنون بودی خدیو
بنده گردی ژنده پوشی را به ریو

Then he would say, "Until now you have been the Khedive:
will you become, through deception, the slave to a wearer of rags?"

همچو سنگ منجنیقی آمدی
آن سخن بر شیشه خانه‌ی او زدی

Those words would come like a stone shot by a catapult
and strike upon his glass house.

هر چه صد روز آن کلیم خوش خطاب
ساختی در یك دم او کردی خراب

All that the *Kalím* of sweet address built up in a hundred days
he would destroy in one moment.

عقل تو دستور و مغلوب هواست
در وجودت ره زن راه خداست

Your intellect is the vizier and is overcome by sensuality:
in your being it is a brigand on the Way to God.

ناصحی ربانیی پندت دهد
آن سخن را او به فن طرحی نهد

A godly monitor give you good advice,
it will artfully put those words aside,

کاین نه بر جای است هین از جا مشو
نیست چندان با خود آ شیدا مشو

Saying, "These are not well-founded: take heed, don't be carried away;
they are not so much: come to yourself, don't be crazed."

وای آن شه که وزیرش این بود
جای هر دو دوزخ پر کین بود

Alas for the king whose vizier is this:
the place of them both is vengeful Hell.

شاد آن شاهی که او را دست‌گیر
باشد اندر کار چون آصف وزیر

Happy is the king whose helper in affairs
is a vizier like Asaf.

شاه عادل چون قرین او شود
نام آن نُورٌ عَلی نُورٍ بود

When the just king is associated with him,
his name is *light upon light*.

چون سلیمان شاه و چون آصف وزیر
نور بر نور است و عنبر بر عبیر

A king like Solomon and a vizier like Asaf
are *light upon light* and ambergris upon mixed perfumes ('abir).

شاه فرعون و چو هامانش وزیر
هر دو را نبود ز بد بختی گزیر

The king Pharaoh and his vizier like Haman,
ill-fortune is inevitable for both.

پس بود ظلمات بعضی فوق بعض
نه خرد یار و نه دولت روز عرض

Then it is *darkness, one part over another*:
neither intellect nor fortune shall be their friend on the Day of Judgement.

من ندیدم جز شقاوت در لئام
گر تو دیده‌ستی رسان از من سلام

I have not seen anything but misery in the vile:
if you have seen, convey the salaam from me.

همچو جان باشد شه و صاحب چو عقل
عقل فاسد روح را آرد به نقل

The king is as the spirit, and the vizier as the intellect:
the corrupt intellect brings the spirit into movement.

آن فرشته‌ی عقل چون هاروت شد
سحر آموز دو صد طاغوت شد

When the angelical intellect became a Harut,
it became the teacher in magic to two hundred devils.

عقل جزوی را وزیر خود مگیر
عقل کل را ساز ای سلطان وزیر

Do not take the particular intellect as your vizier:
make the Universal Intellect your vizier, O king.

مر هوا را تو وزیر خود مساز
که بر آید جان پاکت از نماز

Do not make sensuality your vizier,
else your pure spirit will cease from prayer,

کاین هوا پر حرص و حالی بین بود
عقل را اندیشه یوم دین بود

For this sensuality is full of greed and sees the immediate present,
the Intellect takes thought for the Day of Judgement.

عقل را دو دیده در پایان کار
بهر آن گل می‌کشد او رنج خار

The two eyes of the Intellect are on the end of things:
it endures the pain of the thorn for the sake of that Rose

که نفرساید نریزد در خزان
باد هر خرطوم اخشم دور از آن

Which does not fade and drop in autumn—
far from it be the wind of every nose that cannot smell!

نشستن دیو بر مقام سلیمان علیه السلام و تشبه کردن او به کارهای سلیمان و فرق ظاهر میان هر دو سلیمان و دیو خویشتن را سلیمان بن داود نام کردن

How the Demon sat on the place of Solomon, on whom be peace, and imitated his actions; and concerning the manifest difference between the two Solomons, and how the Demon called himself Solomon son of David.

ور چه عقلت هست با عقل دگر
یار باش و مشورت کن ای پدر

Even if you have intellect,
associate and consult with another intellect, O father.

با دو عقل از بس بلاها وارهی
پای خود بر اوج گردونها نهی

With two intellects you will be delivered from many afflictions:
you will plant your foot on the summit of the heavens.

دیو گر خود را سلیمان نام کرد
ملك برد و مملکت را رام کرد

If the Demon called himself Solomon and won the kingdom
and made the empire subject,

صورت کار سلیمان دیده بود
صورت اندر سر دیوی می‌نمود

He had seen the form of Solomon's action;
within the form the spirit of the demon was appearing.

خلق گفتند این سلیمان بی‌صفاست
از سلیمان تا سلیمان فرق‌هاست

The people said, "This Solomon is without excellence:
there are differences between Solomon and Solomon."

او چو بیداری است این همچون وسن
همچنان که آن حسن با این حسن

He is like wakefulness; this one is like sleep;
as between that Hasan and this Hasan.

دیو می‌گفتی که حق بر شکل من
صورتی کرده ست خوش بر اهرمن

The Demon would reply, "God has bestowed on Ahriman
a pleasing form in the likeness of me.

دیو را حق صورت من داده است
تا نیندازد شما را او به شست

God has given my aspect to the Devil:
let him not cast you into his net!

گر پدید آید به دعوی زینهار
صورت او را مدارید اعتبار

If he appear with the pretence, beware!
Do not have regard to his form."

دیوشان از مکر این می‌گفت لیك
می‌نمود این عکس در دلهای نیك

The Demon was saying this to them from guile,
but in good hearts the reverse of this was apparent.

نیست بازی با ممیز خاصه او
که بود تمییز و عقلش غیب گو

There are no playing tricks with the discerning man,
especially him whose discernment and intelligence speak of the Unseen.

هیچ سحر و هیچ تلبیس و دغل
می‌نبندد پرده بر اهل دول

No magic and no imposture and fraud
will bind a veil upon the owners of empire.

پس همی‌گفتند با خود در جواب
بازگونه می‌روی ای کج خطاب

Hence they were saying to themselves in reply,
"You are going upside down, O you who are addressed falsely.

بازگونه رفت خواهی همچنین
سوی دوزخ اسفل اندر سافلین

Upside down likewise you will go towards hell,
the lowest among the low.

او اگر معزول گشته است و فقیر
هست در پیشانی‌اش بدر منیر

If he has been deposed and reduced to poverty,
the radiant full-moon is on his forehead.

تو اگر انگشتری را برده‌ای
دوزخی چون زمهریر افسرده‌ای

If you have carried off the signet-ring,
you are a Hell frozen like piercing cold.

ما به بوش و عارض و طاق و طرنب
سر کجا که خود همی‌ننهیم سنب

On account of ostentation and vain show and pomp and grandeur
how the head? For we will not lay even a hoof

ور به غفلت ما نهیم او را جبین
پنجه‌ی مانع بر آید از زمین

And if heedlessly we should lay the forehead to him,
a preventing hand will rise up from the earth,

که منه آن سر مر این سر زیر را
هین مکن سجده مر این ادبار را

'Do not lay the head before this headlong-fallen one;
beware, do not bow down to this ill-fated wretch!'"

کردمی من شرح این بس جان فزا
گر نبودی غیرت و رشك خدا

I would have given a very soul-quickening exposition of this,
were it not for the indignation and jealousy of God.

هم قناعت کن تو بپذیر این قدر
تا بگویم شرح این وقتی دگر

Still, be content and accept this amount,
that I may explain this at another time.

نام خود کرده سلیمان نبی
روی پوشی می‌کند بر هر صبی

He, having called himself by the name of the prophet Solomon,
makes it a mask to deceive every boy.

در گذر از صورت و از نام خیز
از لقب و ز نام در معنی گریز

Pass on from the form and rise beyond the name:
flee from title and from name into reality.

پس بپرس از حد او و ز فعل او
در میان حد و فعل او را بجو

Inquire, then, about his degree and his actions:
in the midst of his degree and actions seek him.

در آمدن سلیمان علیه السلام هر روز در مسجد اقصی بعد از تمام شدن جهت عبادت و ارشاد عابدان و معتکفان و رستن عقاقیر در مسجد

How Solomon, on whom be peace, entered the Farther Mosque daily, after its completion, for the purpose of worshipping and directing the worshippers and devotees; and how medicinal herbs grew in the Mosque.

هر صباحی چون سلیمان آمدی
خاضع اندر مسجد اقصی شدی

Every morning, when Solomon came
and made supplication in the Farther Mosque

نو گیاهی رسته دیدی اندر او
پس بگفتی نام و نفع خود بگو

He saw that a new plant had grown there;
then he would say, "Tell your name and use.

تو چه دارویی چیی نامت چی است
تو زیان کی و نفعت بر کی است

What medicine are you? What are you? What is your name?
To whom are you hurtful and for whom is your usefulness?"

پس بگفتی هر گیاهی فعل و نام
که من آن را جانم و این را حمام

Then every plant would tell its effect and name, saying
"I am life to that one, and death to this one.

من مر این را زهرم و او را شکر
نام من این است بر لوح از قدر

I am poison to this one, and sugar to that one:
this is my name on the Tablet by the Divine decree."

پس طبیبان از سلیمان ز آن گیا
عالم و دانا شدندی مقتدا

Then from Solomon about those plants
the physicians became learned and wise authorities,

تا کتبهای طبیبی ساختند
جسم را از رنج می‌پرداختند

So that they compiled medical books
and were relieving the body from pain.

این نجوم و طب وحی انبیاست
عقل و حس را سوی بی‌سوره کجاست

This astronomy and medicine is Divine inspiration to the prophets:
where is the way for intellect and sense towards that which is without direction?

عقل جزوی عقل استخراج نیست
جز پذیرای فن و محتاج نیست

The particular intellect is not the intellect of production:
it is only the receiver of science and is in need.

قابل تعلیم و فهم است این خرد
لیك صاحب وحی تعلیمش دهد

This intellect is capable of being taught and of apprehending,
but the man possessed of Divine inspiration gives it the teaching.

جمله حرفتها یقین از وحی بود
اول او لیك عقل آن را فزود

Assuredly, in their beginning, all trades were from Divine inspiration,
but the intellect added to them.

هیچ حرفت را ببین کاین عقل ما
تاند او آموختن بی‌اوستا

Consider whether this intellect of ours
can learn any trade without a master.

گر چه اندر مکر موی اشکاف بد
هیچ پیشه رام بی‌استا نشد

Although it was hair-splitting in contrivance,
no trade was subdued without a master.

دانش پیشه از این عقل ار بدی
پیشه‌ی بی‌اوستا حاصل شدی

If knowledge of a trade were from this intellect,
any trade would be acquired without a master.

آموختن پیشه‌ی گورکنی قابیل از زاغ پیش از آن که در عالم علم گورکنی و گور بود

How Qabil (Cain) learned the trade of grave-digging from the crow (raven), before knowledge of grave-digging and graves existed in the world.

کندن گوری که کمتر پیشه بود
کی ز فکر و حیله و اندیشه بود

When was grave-digging, which was the meanest trade,
from thought and cunning and meditation?

گر بدی این فهم مر قابیل را
کی نهادی بر سر او هابیل را

If Qabil had possessed this understanding,
how should he have placed Abel on his head?—

که کجا غایب کنم این کشته را
این به خون و خاك در آغشته را

Saying, "Where shall I hide this murdered one,
this man stained with blood and earth?"

دید زاغی زاغ مرده در دهان
بر گرفته تیز می‌آمد چنان

He spied a crow which had taken up a dead crow in its mouth
and was approaching so quickly.

از هوا زیر آمد و شد او به فن
از پی تعلیم او را گور کن

It came down from the air and began skillfully to dig a grave for it
for the purpose of teaching.

پس به چنگال از زمین انگیخت گرد
زود زاغ مرده را در گور کرد

Then with its talons it raised dust from the ground
and speedily put the dead crow in the grave.

دفن کردش پس بپوشیدش به خاك
زاغ از الهام حق بد علمناك

It buried it, and then it covered it with earth:
the crow was endowed with knowledge through the inspiration of God.

گفت قابیل آه شه بر عقل من
که بود زاغی ز من افزون به فن

Qabil cried, "Oh, shame on my intellect!
For a crow is superior to me in skill."

عقل کل را گفت ما زاغَ البصر
عقل جزوی می‌کند هر سو نظر

Concerning the Universal Intellect He has said, "*The sight did not rove*,"
the particular intellect is looking in every direction.

عقل ما زاغَ است نور خاصگان
عقل زاغ استاد گور مردگان

The Intellect whose sight does not rove is the light of the elect;
the crow-intellect is the sexton for the dead.

جان که او دنباله‌ی زاغان پرد
زاغ او را سوی گورستان برد

The spirit that flies after crows—
the crow carries it towards the graveyard.

هین مدو اندر پی نفس چو زاغ
کاو به گورستان برد نه سوی باغ

Beware! Do not run in pursuit of the crow-like fleshly soul,
for it carries to the graveyard, not towards the orchard.

گر روی رو در پی عنقای دل
سوی قاف و مسجد اقصای دل

If you go, go in pursuit of the Anqa of the heart,
towards the Qaf and Farther Mosque of the heart.

نو گیاهی هر دم از سودای تو
می‌دمد در مسجد اقصای تو

Every moment from your cogitation
a new plant is growing in your Farther Mosque.

تو سلیمان‌وار داد او بده
پی بر از وی پای رد بر وی منه

Do you, like Solomon, give it its due:
investigate it, do not lay upon it the foot of rejection,

ز انکه حال این زمین با ثبات
باز گوید با تو انواع نبات

Because the various sorts of plants declare to you
the state of this firm-set earth

در زمین گر نیشکر ور خود نی است
ترجمان هر زمین نبت وی است

Whether in the earth there are sugar-canes or only reeds,
every earth is interpreted by its plants.

پس زمین دل که نبتش فکر بود
فکرها اسرار دل را وانمود

Therefore the heart's soil, whereof thought was the plant—
thoughts have revealed the heart's secrets.

گر سخن کش یابم اندر انجمن
صد هزاران گل بروید چون چمن

If I find in the company him that draws the discourse,
I, like the garden, will grow hundreds of thousands of roses;

ور سخن کش یابم آن دم زن به مزد
می‌گریزد نکته‌ها از دل چو دزد

And if at that time I find the scoundrel who kills the discourse,
the deep sayings will flee, like a thief, from my heart.

جنبش هر کس به سوی جاذب است
جذب صادق نه چو جذب کاذب است

The movement of everyone is towards the Drawer:
the true drawing is not like the false drawing.

می‌روی گه گمره و گه در رشد
رشته‌ای پیدا نه و آن کت می‌کشد

Sometimes you are going astray, sometimes aright:
the cord is not visible, nor He who is drawing you.

اشتر کوری مهار تو رهین
تو کشش می‌بین مهارت را مبین

You are a blind camel, and your toggle is in keeping:
do you regard the act of drawing, do not regard your toggle.

گر شدی محسوس جذاب و مهار
پس نماندی این جهان دار الغرار

If the Drawer and the toggle became perceptible,
then this world would no longer remain the abode of heedlessness.

گبر دیدی کاو پی سگ می‌رود
سخره‌ی دیو ستنبه می‌شود

The infidel saw that he was going after a cur
and was being made subject to the hideous Devil,

در پی او کی شدی مانند هیز
پای خود را وا کشیدی گبر نیز

How should he go at its heels like a catamite?
The infidel too would step back.

گاو گر واقف ز قصابان بدی
کی پی ایشان بدان دکان شدی

If the cow were acquainted with the butchers,
how should she follow them to that shop?

یا بخوردی از کف ایشان سبوس
یا بدادی شیرشان از چاپلوس

Or eat bran from their hands,
or give them milk on account of coaxing?

ور بخوردی کی علف هضمش شدی
گر ز مقصود علف واقف بدی

And if she ate, how should the fodder be digested by her,
if she were aware of the purpose of the fodder?

پس ستون این جهان خود غفلت است
چیست دولت کاین دوادو بالت است

Heedlessness, then, is in sooth the pillar of this world: what is *dawlat* (worldly fortune)? For this *dawádaw* (running to and fro) is accompanied by *lat* (blows).

اولش دو دو به آخر لت بخور
جز در این ویرانه نبود مرگ خر

The beginning thereof is *daw, daw* (run, run); in the end *lat khwar*:
the death of the ass is not except in this wilderness.

تو به جد کاری که بگرفتی به دست
عیبش این دم بر تو پوشیده شده‌ست

Whenever you have earnestly taken a work in hand,
its faultiness has become veiled to you at this moment.

ز آن همی تانی بدادن تن به کار
که بپوشید از تو عیبش کردگار

You are able to give yourself up to the work,
because the Creator veils its faultiness from you.

همچنین هر فکر که گرمی در آن
عیب آن فکرت شده ست از تو نهان

Likewise, every thought in which you are hot,
the faultiness of that thought of yours has become hidden from you.

بر تو گر پیدا شدی زو عیب و شین
زو رمیدی جانت بُعْدَ المشرقین

If its faultiness and disgrace were made visible to you,
your soul would flee from it the distance between east and west.

حال کاخر زو پشیمان می‌شوی
گر بود این حالت اول کی دوی

The state in which at last you repent of it—
if this should be your state at first, how would you run?

پس بپوشید اول آن بر جان ما
تا کنیم آن کار بر وفق قضا

Therefore He at first veiled that from our souls, in order that we might perform that action in accordance with the Divine destiny.

چون قضا آورد حکم خود پدید
چشم وا شد تا پشیمانی رسید

When the Divine consequence brought its ordainment into view,
the eye was opened, so that repentance arrived.

این پشیمانی قضای دیگر است
این پشیمانی بهل حق را پرست

This repentance is another Divine consequence:
abandon this repentance, worship God!

ور کنی عادت پشیمان خور شوی
زین پشیمانی پشیمان‌تر شوی

And if you make a habit and become addicted to repentance,
because of this repentance you will become more repentant.

نیم عمرت در پریشانی رود
نیم دیگر در پشیمانی رود

One half of your life will pass in distraction
and the other half will pass in repentance.

ترك این فکر و پشیمانی بگو
حال و یار و کار نیکوتر بجو

Take leave of this thought and repentance:
seek a better state and friend and work.

ور نداری کار نیکوتر به دست
پس پشیمانیت بر فوت چه است

And if you have no better work in hand,
then for the omission of what is your repentance?

گر همی‌دانی ره نیکو پرست
ور ندانی چون بدانی کاین بد است

If you know the good way, worship; and if you do not know,
how do you know that this way is evil?

بد ندانی تا ندانی نیك را
ضد را از ضد توان دید ای فتی

You do not know bad till you know good:
from contrary is it possible to discern contrary, O youth.

چون ز ترك فکر این عاجز شدی
از گنه آن گاه هم عاجز بدی

Since you were rendered impotent to abandon the thought of this,
at that time you were also impotent to commit sin.

چون بدی عاجز پشیمانی ز چیست
عاجزی را باز جو کز جذب کیست

Since you were impotent, on account of what is your repentance?
Inquire concerning impotence, by whose pull is it?

عاجزی بی‌قادری اندر جهان
کس ندیده ست و نباشد این بدان

No one has seen impotence in the world without power,
nor will it be. Know this.

همچنین هر آرزو که می‌بری
تو ز عیب آن حجابی اندری

Similarly, every desire that you cherish,
you are debarred from its faultiness;

ور نمودی علت آن آرزو
خود رمیدی جان تو ز آن جستجو

And if the viciousness of that desire had been shown,
your soul of its own accord would have recoiled from seeking.

گر نمودی عیب آن کار او ترا
کس نبردی کش کشان آن سو ترا

If He had shown you the faultiness of that work, no one, dragging along,
would have taken you in that direction;

و آن دگر کاری کز آن هستی نفور
ز آن بود که عیبش آمد در ظهور

And that other work from which you are exceedingly averse,
the reason is that its faultiness has come into clear view.

ای خدای راز دان خوش سخن
عیب کار بد ز ما پنهان مکن

O God who knows the secret and who is gracious in speech,
do not hide from us the faultiness of the bad deed;

عیب کار نیك را منما به ما
تا نگردیم از روش سرد و هبا

Do not show unto us the faultiness of the good deed,
lest we become cold and distracted from journeying.

هم بر آن عادت سلیمان سنی
رفت در مسجد میان روشنی

According to that habit,
the exalted Solomon went into the Mosque in the brightness.

قاعده‌ی هر روز را می‌جست شاه
که ببیند مسجد اندر نو گیاه

The king was seeking the daily rule
of seeing the new plants in the Mosque.

دل ببیند سر بدان چشم صفی
آن حشایش که شد از عامه خفی

The heart with that pure eye secretly sees the herbs
that are invisible to the vulgar.

قصه‌ی صوفی که در میان گلستان سر بر زانو مراقب بود یارانش گفتند سر بر آور تفرج کن بر گلستان و ریاحین و مرغان و آثار رحمه الله تعالی

Story of the Sufi who, head on knee, was engaged in meditation in the garden: his friends said to him, "Lift up your head and enjoy the garden and the sweet herbs and the birds and the marks of the mercy of God most High."

صوفیی در باغ از بهر گشاد
صوفیانه روی بر زانو نهاد

In the orchard a certain Sufi laid his face in Sufi fashion
upon his knee for the sake of revelation;

پس فرو رفت او به خود اندر نغول
شد ملول از صورت خوابش فضول

Then he sank deep down into himself.
An impertinent fellow was annoyed by his semblance of slumber.

که چه خسبی آخر اندر رز نگر
این درختان بین و آثار و خضر

"Why," said he, "do you sleep? Nay, look at the vines;
behold these trees and marks and green plants.

امر حق بشنو که گفته ست انظروا
سوی این آثار رحمت آر رو

Listen to the command of God, for He has said,
'Look': turn your face towards these marks of mercy."

گفت آثارش دل است ای بو الهوس
آن برون آثار آثار است و بس

He replied, "O men of vanity, its marks are the heart:
that without is only the mark of the marks."

باغها و سبزه‌ها در عین جان
بر برون عکسش چو در آب روان

The orchards and verdure are in the very essence of the soul:
the reflection thereof upon without is as in running water.

آن خیال باغ باشد اندر آب
که کند از لطف آب آن اضطراب

In the water there is the phantom of the orchard,
which quivers on account of the subtle quality of the water.

باغها و میوه‌ها اندر دل است
عکس لطف آن بر این آب و گل است

The orchards and fruits are within the heart:
the reflection of their beauty is upon this water and earth.

گر نبودی عکس آن سرو سرور
پس نخواندی ایزدش دار الغرور

If it were not the reflection of that delectable cypress,
then God would not have called it the abode of deception.

این غرور آن است یعنی این خیال
هست از عکس دل و جان رجال

This deception is that: i.e. this phantom exists
from the reflection of the heart and spirit of the (holy) men.

جمله مغروران بر این عکس آمده
بر گمانی کاین بود جنت‌کده

All the deceived ones come to this reflection in the opinion
that this is the place of Paradise.

می‌گریزند از اصول باغها
بر خیالی می‌کنند آن لاغها

They are fleeing from the origins of the orchards;
they are making merry over a phantom.

چون که خواب غفلت آیدشان به سر
راست بینند و چه سود است آن نظر

When their heedless sleep comes to an end, they see truly—
but what use is that sight?

پس به گورستان غریو افتاد و آه
تا قیامت زین غلط وا حسرتاه

Then in the graveyard arises uproar and lament:
on account of this mistake "alas" till the Resurrection.

ای خنك آن را که پیش از مرگ مرد
یعنی او از اصل این رز بوی برد

Oh, happy he that died before death,
i.e. he got scent of the origin of this vineyard.

قصه‌ی رستن خروب در گوشه‌ی مسجد اقصی و غمگین شدن سلیمان علیه السلام از آن چون به سخن آمد با او و خاصیت و نام خود بگفت

Story of the growing of the carob in a nook of the Farther Mosque, and how Solomon, on whom be peace, was grieved thereat, when it began to talk with him and told its characteristic property and its name

پس سلیمان دید اندر گوشه‌ای
نو گیاهی رسته همچون خوشه‌ای

Then Solomon saw that a new plant had grown,
like an ear of wheat, in a nook.

دید بس نادر گیاهی سبز و تر
می‌ربود آن سبزی‌اش نور از بصر

He saw a very uncommon plant, green and fresh:
its greenness took away the light from the sight.

پس سلامش کرد در حال آن حشیش
او جوابش گفت و بشکفت از خوشیش

Then that herb at once saluted him:
he answered it and marvelled at its beauty.

گفت نامت چیست بر گو بی‌دهان
گفت خروب است ای شاه جهان

I said, "What is your name? Say without mouth."
It said, "It is 'carob,' O king of the world."

گفت اندر تو چه خاصیت بود
گفت من رستم مکان ویران شود

He said, "What special property is in you?"
It replied, "I have grown, the place becomes desolate.

من که خروبم خراب منزلم
هادم بنیاد این آب و گلم

I, who am carob (*kharrub*), am the ruin (*kharàb*) of the abode:
I am the destroyer of the building of this water and clay."

پس سلیمان آن زمان دانست زود
که اجل آمد سفر خواهد نمود

Then at that moment Solomon immediately understood
that the appointed term was come and that the departure would appear

گفت تا من هستم این مسجد یقین
در خلل ناید ز آفات زمین

He said, "So long as I exist, assuredly this Mosque
will not be damaged by the banes of the earth.

تا که من باشم وجود من بود
مسجد اقصی مخلخل کی شود

While I am and my existence continues,
how should the Farther Mosque become split open with cracks?"

پس که هدم مسجد ما بی‌گمان
نبود الا بعد مرگ ما بدان

Know, then, that without doubt the ruin of our mosque
does not occur except after our death.

مسجد است آن دل که جسمش ساجد است
یار بد خروب هر جا مسجد است

The mosque is the heart to which the body bows down:
wherever the mosque is, the bad companion is the carob.

یار بد چون رست در تو مهر او
هین از او بگریز و کم کن گفت‌وگو

When love for a bad companion has grown in you, beware,
flee from him and do not converse.

بر کن از بیخش که گر سر بر زند
مر ترا و مسجدت را بر کند

Tear it up by the root, for if it shoots up its head
it will demolish you and your mosque.

عاشقا خروب تو آمد کژی
همچو طفلان سوی کژ چون می‌غژی

O lover, your carob is falseness:
why do you creep, like children, towards the false?

خویش مجرم دان و مجرم گو مترس
تا ندزدد از تو آن استاد درس

Know yourself a sinner and call yourself a sinner—do not be afraid—
so that that Master may not steal the lesson from you.

چون بگویی جاهلم تعلیم ده
این چنین انصاف از ناموس به

When you say, “I am ignorant; give instruction,”
such fair-dealing is better than reputation.

از پدر آموز ای روشن جبین
رَبَّنا گفت و ظَلَمْنا پیش از این

Learn from your father, O clear-browed man:
he said heretofore, “*O our Lord*” and “*We have done wrong.*”

نه بهانه کرد و نه تزویر ساخت
نه لوای مکر و حیلت بر فراخت

He made no excuse, nor did he invent falsehood
nor lift up the banner of deceit and evasion.

باز آن ابلیس بحث آغاز کرد
که بدم من سرخ رو کردیم زرد

That Iblis, on the other hand, began to dispute, saying,
“I was red-faced: You have made me yellow.

رنگ رنگ تست صباغم تویی
اصل جرم و آفت و داغم تویی

The colour is Your colour: You are my dyer,
You are the origin of my sin and bane and brand.”

هین بخوان رَبِّ بِما أغویتني
تا نگردی جبری و کژ کم تنی

Beware! Recite *because You have seduced me*, in order that you
may not become a necessitarian and may not weave untruth.

بر درخت جبر تا کی بر جهی
اختیار خویش را یك سو نهی

How long will you leap up the tree of necessitarianism
and lay your free-will aside,

همچو آن ابلیس و ذریات او
با خدا در جنگ و اندر گفت‌وگو

Like that Iblis and his progeny,
in battle and argument with God?

چون بود اکراه با چندان خوشی
که تو در عصیان همی دامن کشی

How should there be compulsion
when you are trailing your skirt into sin with such complacence?

آن چنان خوش کس رود در مکرهی
کس چنان رقصان دود در گمرهی

Does anyone under compulsion walk so complacently?
Does anyone, having lost his way', go dancing like that?

بیست مرده جنگ می‌کردی در آن
کت همی‌دادند پند آن دیگران

You were fighting like twenty men in the matter concerning which
those others were giving you good advice.

که صواب این است و راه این است و بس
کی زند طعنه مرا جز هیچ کس

You said, “This is right and this is the only way:
how should anyone but a nobody rail at me?”

کی چنین گوید کسی کو مکره است
چون چنین جنگد کسی کاو بی‌ره ست

How should one who is compelled speak thus?
How should one who has lost his way wrangle like this?

هر چه نفست خواست داری اختیار
هر چه عقلت خواست آری اضطرار

Whatever your fleshly soul desires, you have free-will;
whatever your reason desires, you plead necessity.

داند او کاو نیك بخت و محرم است
زیرکی ز ابلیس و عشق از آدم است

He that is blessed and familiar knows that intelligence is of Iblis,
while love is of Adam.

زیرکی سباحی آمد در بحار
کم رهد غرق است او پایان کار

Intelligence is swimming in the seas:
he is not saved: he is drowned at the end of the business.

هل سباحت را رها کن کبر و کین
نیست جیحون نیست جو دریاست این

Leave off swimming, let pride and enmity go:
this is not a Oxus or a river, it is an ocean;

و آن گهان دریای ژرف بی‌پناه
در رباید هفت دریا را چو کاه

And, moreover, the deep Ocean without refuge:
it sweeps away the seven seas like straw.

عشق چون کشتی بود بهر خواص
کم بود آفت بود اغلب خلاص

Love is as a ship for the elect: seldom is calamity;
for the most part it is deliverance.

زیرکی بفروش و حیرانی بخر
زیرکی ظن است و حیرانی نظر

Sell intelligence and buy bewilderment:
intelligence is opinion, while bewilderment is vision.

عقل قربان کن به پیش مصطفی
حَسْبِیَ الله گو که اللهام کفی

Sacrifice your understanding in the presence of Mustafa say,
"*hasbiya 'llah* for God suffices me."

همچو کنعان سر ز کشتی وامکش
که غرورش داد نفس زیرکش

Do not draw back your head from the ship, like Canaan,
whom his intelligent soul deluded,

که بر آیم بر سر کوه مشید
منت نوحم چرا باید کشید

Saying, "I will go up to the top of the lofty mountain:
why must I bear gratitude to Noah?"

چون رمی از منتش ای بی‌رشد
که خدا هم منت او می‌کشد

How should you recoil from being grateful to him, O unrighteous one,
when even God bears gratitude to him?

چون نباشد منتش بر جان ما
چون که شکر و منتش گوید خدا

How should gratitude to him not be on our souls,
when God gives him words of thankful praise and gratitude?

تو چه دانی ای غراره‌ی پر حسد
که نهادن منت او را می‌رسد

What do you know, O sack full of envy?
Even God bears gratitude to him.

کاشکی او آشنا ناموختی
تا طمع در نوح و کشتی دوختی

Would that he (one like Kan'án) had not learned to swim,
so that he might have fixed his hope on Noah and the ark!

کاش چون طفل از حیل جاهل بدی
تا چو طفلان چنگ در مادر زدی

Would that, like a child, he had been ignorant of devices,
so that, like children, he might have clung to his mother,

یا به علم نقل کم بودی ملی
علم وحی دل ربودی از ولی

Or that he had not been filled with traditional knowledge,
had carried away from a saint the knowledge divinely revealed to the heart!

با چنین نوری چو پیش آری کتاب
جان وحی آسای تو آرد عتاب

When you bring forward a book with such a light,
your soul, that resembles inspiration, reproaches.

چون تیمم با وجود آب دان
علم نقلی با دم قطب زمان

Know that beside the breath of the Qutb of the time traditional knowledge
is like performing the ritual ablution with sand when there is water.

خویش ابله کن تبع می‌رو سپس
رستگی زین ابلهی یابی و بس

Make yourself foolish and follow behind:
only by means of this foolishness will you gain deliverance.

اکثر اهل الجنة البله ای پدر
بهر این گفته ست سلطان البشر

On this account, O father, the Sultan of mankind has said,
"Most of the people of Paradise are the foolish."

زیرکی چون کبر و باد انگیز تست
ابلهی شو تا بماند دل درست

Since, cleverness is the exciter of pride and vanity in you,
become a fool in order that your heart may remain sound—

ابلهی نه کاو به مسخرگی دو توست
ابلهی کاو واله و حیران هوست

Not the fool that is bent double (abases himself) in buffoonery,
the fool that is distraught and bewildered in Him.

ابلهانند آن زنان دست بر
از کف ابله وز رخ یوسف نذر

The foolish are those women who cut their hands—foolish in respect
of their hands, giving notice to beware of the face of Joseph.

عقل را قربان کن اندر عشق دوست
عقلها باری از آن سوی است کاوست

Sacrifice your intellect in love for the Friend:
anyhow, intellects are from the quarter where He is.

عقلها آن سو فرستاده عقول
مانده این سو که نه معشوق است گول

The intelligent have sent their intellects to that quarter:
the dolt has remained in this quarter where the Beloved is not.

زین سر از حیرت گر این عقلت رود
هر سر مویت سر و عقلی شود

If, from bewilderment, this intellect of yours goes out of this head,
every head of your hair will become head and intellect.

نیست آن سو رنج فکرت بر دماغ
که دماغ و عقل روید دشت و باغ

In that quarter the trouble of thinking is not on the brain,
for the brain and intellect produce fields and orchards.

سوی دشت از دشت نکته بشنوی
سوی باغ آیی شود نخلت روی

If you turn towards the field, you will hear from the field a subtle discourse;
you come to the orchard, your palm- tree will become fresh and flourishing.

اندر این ره ترك کن طاق و طرنب
تا قلاووزت نجنبد تو مجنب

In this Way abandon ostentation:
do not move unless your guide moves.

هر که او بی‌سر بجنبد دم بود
جنبشش چون جنبش کژدم بود

Anyone who moves without the head is a tail:
his movement is like the movement of the scorpion.

کژرو و شب کور و زشت و زهرناك
پیشه‌ی او خستن اجسام پاك

Going crookedly, night-blind and ugly and venomous—
his trade is the wounding of the pure bodies.

سر بکوب آن را که سرش این بود
خلق و خوی مستمرش این بود

Beat the head of him whose inmost spirit is this,
and whose permanent nature and disposition is this.

خود صلاح اوست آن سر کوفتن
تا رهد جان ریزه‌اش ز آن شوم تن

In sooth it is good for him to beat this head,
so that his puny-soul may be delivered from that ill-starred body.

واستان از دست دیوانه سلاح
تا ز تو راضی شود عدل و صلاح

Take away the weapons from the madman’s hand,
that Justice and Goodness may be satisfied with you.

چون سلاحش هست و عقلش نه، ببند
دست او را ور نه آرد صد گزند

Since he has weapons and has no understanding, shackle his hand;
otherwise he will inflict a hundred injuries.

بیان آن که حصول علم و مال و جاه مر بد گوهران را فضیحت اوست و چون شمشیری است که افتاده ست به دست راه زن

Explaining that the acquisition of knowledge and wealth and rank by men of evil nature is the exposing him to shame and is like a sword that has fallen into the hand of a brigand.

بد گهر را علم و فن آموختن
دادن تیغ است دست راه زن

To teach the evil-natured man knowledge and skill
is to put a sword in the hand of a brigand.

تیغ دادن در کف زنگی مست
به که آید علم ناکس را به دست

It is better to put a sword in the hand of an intoxicated Negro than
that knowledge should come into the possession of a worthless person.

علم و مال و منصب و جاه و قران
فتنه آمد در کف بد گوهران

Knowledge and wealth and office and rank and fortune
are a mischief in the hands of the evil-natured.

پس غزا زین فرض شد بر مومنان
تا ستانند از کف مجنون سنان

Therefore the Holy War was made obligatory on the true believers for this purpose, that they might take the spear-point from the hand of the madman.

جان او مجنون تنش شمشیر او
واستان شمشیر را ز آن زشت خو

His spirit is the madman, and his body is his sword:
take away the sword from that wicked man!

آن چه منصب می‌کند با جاهلان
از فضیحت کی کند صد ارسلان

How should a hundred lions inflict the shame
which office inflicts upon the ignorant?

عیب او مخفی است چون آلت بیافت
مارش از سوراخ بر صحرا شتافت

His vice is hidden, when he got the instrument,
his snake, from its hole, sped along the plain.

جمله صحرا مار و کژدم پر شود
چون که جاهل شاه حکم مر شود

The entire plain is filled with snakes and scorpions
when the ignorant man becomes king of the bitter decree.

مال و منصب ناکسی کارد به دست
طالب رسوایی خویش او شده‌ست

The worthless person who acquires wealth and office
has become the seeker of his own disgrace.

یا کند بخل و عطاها کم دهد
یا سخا آرد به ناموضع نهد

Either he behaves stingily and gives few presents,
or he shows generosity and bestows in the wrong place.

شاه را در خانه‌ی بی‌ذق نهد
این چنین باشد عطا کاحمق دهد

He puts the king in the house of the pawn:
the gifts which a fool makes are like this.

حکم چون در دست گم راهی فتاد
جاه پندارید در چاهی فتاد

When authority falls into the hands of one who has lost the way,
he deems it to be a high position (*jáh*), he has fallen into a pit (*cháh*).

ره نمی‌داند قلاووزی کند
جان زشت او جهان سوزی کند

He does not know the way, he acts as guide:
his wicked spirit makes a world-conflagration.

طفل راه فقر چون پیری گرفت
پی روان را غول ادباری گرفت

When a child in the Way of poverty assumes the part of an Elder,
the evil ghoul seizes those who follow.

که بیا که ماه بنمایم ترا
ماه را هرگز ندید آن بی‌صفا

"Come," says he, "for I will show you the moon";
that impure one never saw the moon.

چون نمایی چون ندیده ستی به عمر
عکس مه در آب هم ای خام غمر

How will you show when during your life you have not seen
even the reflection of the moon in the water, O half-baked dunce?

احمقان سرور شده‌ستند و ز بیم
عاقلان سرها کشیده در گلیم

The foolish have become leaders,
and from fear the wise have drawn their heads into the cloak.

تفسیر یا أَيُّهَا الْمُزَّمِّلُ

Commentary on "O you that wrap yourself." (muzzammil)

خواند مزمل نبی را زین سبب
که برون آی از گلیم ای بو الهرب

For this reason He called the Prophet *muzzammil*, saying,
"Come forth from the cloak, O you who are fond of taking flight.

سر مکش اندر گلیم و رو مپوش
که جهان جسمی است سر گردان تو هوش

Do not draw your head into the cloak and do not cover your face,
for the world is a reeling body: you are the intelligence.

هین مشو پنهان ز ننگ مدعی
که تو داری شمع وحی شعشعی

Listen; do not hide on account of the disgrace of the adversary,
since you have the resplendent candle of the Revelation.

هین قُم اللَّیْلَ که شمعی ای همام
شمع اَندر شب بود اندر قیام

Listen; *stand up during the night*, for you are a candle, O prince:
at night a candle stands up.

بی‌فروغت روز روشن هم شب است
بی‌پناهت شیر اسیر ارنب است

Without your radiance, even the bright day is night:
without your protection, the lion is captive to the hare.

باش کشتیبان در این بحر صفا
که تو نوح ثانیی ای مصطفی

Be the captain of the ship in this sea of purity,
for you are a second Noah, O Mustafa.

ره شناسی می‌بباید با لباب
هر رهی را خاصه اندر راه آب

An expert guide, with understanding, is needed for every road,
especially in the road on the water.

خیز بنگر کاروان ره زده
هر طرف غولی است کشتیبان شده

Arise! Look upon the waylaid caravan:
everywhere a ghoul has become captain of the ship.

خضر وقتی غوث هر کشتی توی
همچو روح الله مکن تنها روی

You are the Khizr of the time and the Deliverer of every ship:
do not, like the Spirit of God, practice solitude.

پیش این جمعی چو شمع آسمان
انقطاع و خلوت آری را بمان

In the sight of this assembly you are as the candle of heaven:
stop separating yourself and adopting seclusion.

وقت خلوت نیست اندر جمع آی
ای هدی چون کوه قاف و تو همای

It is not the time for seclusion: come into the assembly,
O you who are the *humay*, while the guidance is like Mount Qaf.

بدر بر صدر فلك شد شب روان
سیر را نگذارد از بانگ سگان

The full-moon is moving by night on the upper part of the sky:
it does not cease from its journey because of the outcry of the dogs.

طاعنان همچون سگان بر بدر تو
بانگ می‌دارند سوی صدر تو

The scoffers keep making an outcry, like dogs, at your full-moon
in the direction of your high place.

این سگان کرند ز امر أنصتوا
از سفه وعوع کنان بر بدر تو

These dogs are deaf to the command, '*Be silent*':
from folly howling at your full-moon.

هین بمگذار ای شفا رنجور را
تو ز خشم کر عصای کور را

Listen, O the cure for the sick, do not,
on account of anger against the deaf, let go the staff of the blind.

نه تو گفتی قاید اعمی به راه
صد ثواب و اجر یابد از اله

Did not you say?—'He that leads a blind man on the way
gains a hundred recompenses and rewards from God.

هر که او چل گام کوری را کشد
گشت آمرزیده و یابد رشد

Whoever leads a blind man forty steps
is pardoned and will find salvation.

پس بکش تو زین جهان بی‌قرار
جوق کوران را قطار اندر قطار

Lead away from this impermanent world
the multitude of the blind, file on file.

کار هادی این بود تو هادیی
ماتم آخر زمان را شادیی

This is the business of a guide: you are the Guide;
you are the joy for the sorrow of the last time.

هین روان کن ای امام المتقین
این خیال اندیشگان را تا یقین

Listen, O Imam of the God-fearing,
cause these thinkers of vain fancies to go till certainty.

هر که در مکر تو دارد دل گرو
گردنش را من زنم تو شاد رو

Whoever has his heart in pawn to plotting against you,
I will smite his neck: do you advance joyously.

بر سر کوریش کوریها نهم
او شکر پندارد و زهرش دهم

I will lay blindness on the top of his blindness:
he will deem it sugar, and I will give him poison.

عقلها از نور من افروختند
مکرها از مکر من آموختند

Intellects have been kindled by My light;
plots have been learned from My plotting.

چیست خود آلاجق آن ترکمان
پیش پای نره پیلان جهان

What indeed is the Turcoman's tent of black felt
before the feet of the male elephants of this world?

آن چراغ او به پیش صرصرم
خود چه باشد ای مهین پیغمبرم

Before My *sarsar* wind what in sooth is that lamp of his,
O My greatest prophet?

خیز در دم تو به صور سهمناك
تا هزاران مرده بر روید ز خاك

Do you arise and blow on the terrible trumpet
that your sands of the dead may spring up from the earth.

چون تو اسرافیل وقتی راست خیز
رستخیزی ساز پیش از رستخیز

Since you are the upright-rising Seraphiel of the time,
make a resurrection before the Resurrection.

هر که گوید کو قیامت ای صنم
خویش بنما که قیامت نك منم

O beloved, if anyone say, 'Where is the Resurrection?' show yourself,
saying, 'Behold, I am the Resurrection.

در نگر ای سایل محنت زده
زین قیامت صد جهان افزون شده

Look, O questioner who is stricken with tribulation,
that from this resurrection a hundred worlds have grown!'

ور نباشد اهل این ذکر و قنوت
پس جواب الاحمق ای سلطان سکوت

And if he be not fit for this praise and humble supplication,
then, O Sultan, the reply to a fool is silence.

ز آسمان حق سکوت آید جواب
چون بود جانا دعا نامستجاب

From God's Heaven silence comes in reply when, O soul,
the prayer is unanswered."

ای دریغا وقت خرمنگاه شد
لیك روز از بخت ما بی‌گاه شد

Oh, alas, it is harvest-time,
but by our fortune the day has become late.

وقت تنگ است و فراخی این کلام
تنگ می‌آید بر او عمر دوام

Time is pressing, and the amplitude of this discussion
a perpetual life will be restricted for it.

نیزه بازی اندر این کوهای تنگ
نیزه بازان را همی‌آرد به ننگ

To dart the lance in these narrow lanes
brings to disgrace those who dart the lance.

وقت تنگ و خاطر و فهم عوام
تنگ‌تر صد ره ز وقت است ای غلام

The time is narrow, and the mind and understanding of the vulgar
is narrower a hundredfold than the time, O youth.

چون جواب احمق آمد خامشی
این درازی در سخن چون می‌کشی

Inasmuch as silence is the reply to the fool,
how are you thus prolonging the discourse?

از کمال رحمت و موج کرم
می‌دهد هر شوره را باران و نم

He, from the perfection of His mercy and the waves of His bounty,
bestows rain and moisture on every barren soil.

در بیان آن که ترك الجواب جواب مقرر این سخن که جواب الاحمق سکوت، شرح این هر دو در این قصه است که گفته می‌آید

Showing that, "Omission to reply is a reply," confirms the saying that silence is the reply to the fool. The explanation of both these is in the story which will now be related.

بود شاهی بود او را بنده‌ای
مرده عقلی بود و شهوت زنده‌ای

There was a king: he had a slave;
he was one whose reason was dead and whose lust was alive.

خرده‌های خدمتش بگذاشتی
بد سگالیدی نکو پنداشتی

He would neglect the niceties of service to him:
he was thinking evil and deeming good.

گفت شاهنشه جرائش کم کنید
ور بجنگد نامش از خط بر زنید

The monarch said, "Reduce his allowance,
and if he wrangle strike his name off the roll."

عقل او کم بود و حرص او فزون
چون جرا کم دید شد تند و حزون

His reason was deficient, his cupidity excessive:
when he saw the allowance reduced he became violent and refractory.

عقل بودی گرد خود کردی طواف
تا بدیدی جرم خود گشتی معاف

Had there been reason, he would have made a circuit round himself,
in order that he might see his offence and become forgiven.

چون خری پا بسته تندد از خری
هر دو پایش بسته گردد بر سری

When, on account of asininity, a tethered ass becomes violent,
both his legs will be shackled in addition.

پس بگوید خر که یك بندم بس است
خود مدان کان دو ز فعل آن خس است

Then the ass will say, "One tether is enough for me"; in truth do not think,
for those two are from the action of that vile creature.

در تفسیر این حدیث مصطفی علیه الصلاه و السلام که ان الله تعالی خلق الملائکة و رکب فیهم العقل و خلق البهائم و رکب فیها الشهوة و خلق بنی آدم و رکب فیهم العقل و الشهوة فمن غلب عقله شهوته فهو اعلی من الملائکة و من غلب شهوته عقله فهو ادنی من البهائم

In exposition of the following Hadíth of Mustafa, on whom be peace: "Truly, the most High God created the angels and set reason in them, and He created the beasts and set lust in them, and He created the sons of Adam and set in them reason and lust; and he whose reason prevails over his lust is higher than the angels, and he whose lust prevails over his reason is lower than the beasts."

در حدیث آمد که یزدان مجید
خلق عالم را سه گونه آفرید

It is related in the *Hadíth* that the majestic God
created the creatures of the world three kinds.

یك گره را جمله عقل و علم و جود
آن فرشته ست او نداند جز سجود

One class entirely reason and knowledge and munificence;
that is the angel: he knows nothing but prostration in worship.

نیست اندر عنصرش حرص و هوا
نور مطلق زنده از عشق خدا

In his original nature is no concupiscence and sensuality:
he is absolute light, living through love of God.

یك گروه دیگر از دانش تهی
همچو حیوان از علف در فربهی

Another class is devoid of knowledge,
like the animal in fatness from fodder.

او نبیند جز که اصطبل و علف
از شقاوت غافل است و از شرف

It sees nothing but stable and fodder:
it is heedless of misery and glory.

این سوم هست آدمی زاد و بشر
نیم او ز افرشته و نیمیش خر

The third is Adam's descendant and Man: half of him is of the angel
and half of him is ass.

نیم خر خود مایل سفلی بود
نیم دیگر مایل عقلی بود

The ass-half, indeed, inclines to that which is low;
the other half inclines to that which is rational.

آن دو قوم آسوده از جنگ و حراب
وین بشر با دو مخالف در عذاب

Those two classes are at rest from war and combat,
while this Man is in torment with two adversaries.

وین بشر هم ز امتحان قسمت شدند
آدمی شکلند و سه امت شدند

And, moreover, this Human, through probation, has been divided:
they are of human shape, but they have become three communities.

یك گره مستغرق مطلق شدند
همچو عیسی با ملك ملحق شدند

One party has become submerged absolutely
and, like Jesus, have attained unto the angel.

نقش آدم لیك معنی جبرئیل
رسته از خشم و هوا و قال و قیل

The form Adam, but the reality is Gabriel:
he has been delivered from anger and sensual passion and disputation.

از ریاضت رسته و ز زهد و جهاد
گوییا از آدمی او خود نزاد

He has been delivered from discipline and asceticism and self-mortification:
you would say he was not even born of a child of Adam.

قسم دیگر با خران ملحق شدند
خشم محض و شهوت مطلق شدند

The second sort have attained unto asses:
they have become pure anger and absolute lust.

وصف جبریلی در ایشان بود رفت
تنگ بود آن خانه و آن وصف زفت

The qualities of Gabriel were in them and departed:
that house was narrow, and those qualities grand.

مرده گردد شخص کاو بی‌جان شود
خر شود چون جان او بی‌آن شود

The person who is deprived of spirit becomes dead:
when his spirit is deprived of those, he becomes an ass,

ز انکه جانی کان ندارد هست پست
این سخن حق است و صوفی گفته است

Because the spirit that has not those is vile:
this word is true, and the Sufi has said.

او ز حیوانها فزون‌تر جان کند
در جهان باریك کاریها کند

He suffers more anxiety than the beasts;
he practices subtle arts in the world.

مکر و تلبیسی که او داند تنید
آن ز حیوان دگر ناید پدید

The cunning and imposture which he knows how to spin—
that is not produced by any other animal

جامه‌های زرکشی را بافتن
درها از قعر دریا یافتن

To weave gold-embroidered robes,
to win pearls from the bottom of the sea,

خرده کاریهای علم هندسه
یا نجوم و علم طب و فلسفه

The fine artifices of geometry or astronomy,
and the science of medicine and philosophy—

که تعلق با همین دنیاستش
ره به هفتم آسمان بر نیستش

Which are connected only with this world
and have no way up to the Seventh Heaven.

این همه علم بنای آخور است
که عماد بود گاو و اشتر است

All this is the science of building the stable
which is the pillar of the existence of the ox and the camel.

بهر استبقای حیوان چند روز
نام آن کردند این گیجان رموز

For the sake of preserving the animal for a few days,
these crazy fools have given to those the name of "mysteries."

علم راه حق و علم منزلش
صاحب دل داند آن را یا دلش

The knowledge of the Way to God and the knowledge of His dwelling place—
that only the owner of the heart knows, or his heart.

پس در این ترکیب حیوان لطیف
آفرید و کرد با دانش الیف

He, then, created in this composite fashion
the goodly animal and made him familiar with knowledge.

نام کَالْأَنْعام کرد آن قوم را
ز انکه نسبَت کو به یقظه نوم را

That class He named "*like the cattle*,"
for where is the resemblance between waking and sleep?

روح حیوانی ندارد غیر نوم
حسهای منعکس دارند قوم

The animal spirit has nothing but sleep:
the class of men possesses inverted sense-perceptions.

یقظه آمد نوم حیوانی نماند
انعکاس حس خود از لوح خواند

Waking comes, the animal sleep is no more,
and he reads the inversion of his senses from the tablet.

همچو حس آن که خواب او را ربود
چون شد او بیدار عکسیت نمود

Like the sense-perceptions of one whom sleep has seized:
when he awakes, the inverted quality becomes apparent.

لاجرم اسفل بود از سافلین
ترك او کن لا أُحِبُّ الآفلين

Necessarily, he is the lowest of the low.
Take leave of him: *I love not them that sink*.

در تفسیر این آیت که وَ أَمَّا الَّذِینَ فِي قُلُوبِهِمْ مَرَضٌ فَزادَتْهُمْ رِجْساًو قوله يُضِلُّ بِهِ كَثِيراً وَ يَهْدِي بِهِ كَثِيراً

In exposition of the following Verse: "and as for those in whose hearts is a disease, it added unto their uncleanness"; and of His Word: "thereby He lets many be led astray, and thereby He lets many be guided aright."

ز انکه استعداد تیدیل و نبرد
بودش از پستی و آن را فوت کرد

Because he possessed the capacity for transforming himself
and striving from lowness, but lost it

باز حیوان را چو استعداد نیست
عذر او اندر بهیمی روشنی است

Again, since the animal does not possess capacity,
its lack of accountability is evident.

زو چو استعداد شد کان رهبر است
هر غذایی کاو خورد مغز خر است

When the capacity, which is the guide, is gone from him,
every nutriment that he eats is the brain of an ass

گر بلاذر خورد او افیون شود
سکته و بی‌عقلی‌اش افزون شود

If he eats fruit, it becomes opium:
his apoplexy and dementia are increased.

ماند يك قسم دگر اندر جهاد
نیم حیوان نیم حی با رشاد

There remains another sort in warfare:
half animal, half alive and endowed with good guidance.

روز و شب در جنگ و اندر کش مکش
کرده چالیش آخرش با اولش

Day and night in strife and mutual struggle,
his last battles with his first.

چالیش عقل با نفس همچون تنازع مجنون با ناقه، میل مجنون سوی حره میل ناقه واپس سوی کرده، چنان که گفت مجنون

هوی ناقتی خلفی و قدامی الهوی
و انی و ایاها لمختلفان

The battle of the reason against the flesh is like the contention of Majnun with his she camel: Majnun's inclination is towards the noble woman, while the she camel's inclination is back towards her foal, as Majnun said: "My she-camel's love is behind me, while my love is in front of me; and verily I and she are discordant."

همچو مجنون‌اند و چون ناقه‌اش یقین
می‌کشد آن پیش و این واپس به کین

Assuredly they are like Majnun and his she-camel:
that one is pulling forward and this one backward in enmity.

میل مجنون پیش آن لیلی روان
میل ناقه پس پی کره دوان

Majnun's desire is speeding to the presence of that Layla;
the she camel's desire is running back after her foal.

یك دم ار مجنون ز خود غافل بدی
ناقه گردیدی و واپس آمدی

If Majnun forgot himself for one moment,
the she-camel would turn and go back.

عشق و سودا چون که پر بودش بدن
می‌نبودش چاره از بی‌خود شدن

Since his body was full of love and passion,
he had no resource but to become beside himself.

آن که او باشد مراقب عقل بود
عقل را سودای لیلی در ربود

That which is regardful was reason:
passion for Layla carried reason away.

لیك ناقه بس مراقب بود و چست
چون بدیدی او مهار خویش سست

But the she-camel was very regardful and alert:
whenever she saw her toggle slack

فهم کردی زو که غافل گشت و دنگ
رو سپس کردی به کره بی‌درنگ

She would at once perceive that he had become heedless and dazed,
and would turn her face back to the foal without delay.

چون به خود باز آمدی دیدی ز جا
کاو سپس رفته ست بس فرسنگ‌ها

When he came to himself again, he would see on the spot
that she had gone back many leagues.

در سه روزه ره بدین احوالها
ماند مجنون در تردد سالها

In these conditions Majnun remained
going to and fro for years on a three days' journey.

گفت ای ناقه چو هر دو عاشقیم
ما دو ضد پس همره نالایقیم

He said, "O camel, since we both are lovers,
therefore we two contraries are unsuitable fellow-travellers.

نیستت بر وفق من مهر و مهار
کرد باید از تو عزلت اختیار

Your affection and toggle are not in accord with me:
it behooves to choose parting from your companionship."

این دو همره همدگر را راه زن
گمره آن جان کاو فرو ناید ز تن

These two fellow-travellers are brigands waylaying each other:
lost is the spirit that does not dismount from the body.

جان ز هجر عرش اندر فاقه‌ای
تن ز عشق خار بن چون ناقه‌ای

The spirit, because of separation from the highest Heaven, is in a want;
the body, on account of passion for the thorn-shrub, is like a she-camel.

جان گشاید سوی بالا بالها
در زده تن در زمین چنگالها

The spirit unfolds its wings upwards;
the body has stuck its claws in the earth.

تا تو با من باشی ای مرده‌ی وطن
پس ز لیلی دور ماند جان من

“So long as you art with me, O you who art mortally enamoured of your home,
then my spirit will remain far from Layla.

روزگارم رفت زین گون حالها
همچو تیه و قوم موسی سالها

From experiences of this kind my life-time, for many years, has gone,
like the people of Moses in the desert.

خطوتینی بود این ره تا وصال
مانده‌ام در ره ز شستت شصت سال

This journey to union was a matter of two steps:
because of your noose I have remained sixty years on the way.

راه نزدیك و بماندم سخت دیر
سیر گشتم زین سواری سیر سیر

The way is near, but I have tarried very late:
I have become sick of this riding, sick, sick.”

سر نگون خود را ز اشتر در فکند
گفت سوزیدم ز غم تا چند چند

He threw himself headlong from the camel.
He said, “I am consumed with grief: how long, how long?”

تنگ شد بر وی بیابان فراخ
خویشتن افکند اندر سنگلاخ

The wide desert became narrow for him:
he flung himself on the stony place.

آن چنان افکند خود را سخت زیر
که مخلخل گشت جسم آن دلیر

He flung himself down so violently
that the body of that courageous man was cracked.

چون چنان افکند خود را سوی پست
از قضا آن لحظه پایش هم شکست

When he flung himself to the ground thus,
at that moment also by destiny his leg broke.

پای را بر بست گفتا گو شوم
در خم چوگانش غلطان می‌روم

He tied up his leg and said, “I will become a ball,
I will go rolling along in the curve of His bat.”

زین کند نفرین حکیم خوش دهن
بر سواری کاو فرو ناید ز تن

For this cause the sweet-mouthed Sage utters a curse
on the rider who does not dismount from the body.

عشق مولی کی کم از لیلی بود
گوی گشتن بهر او اولی بود

How should love for the Lord be inferior to love for Layla?
To become a ball for His sake is more worthy.

گوی شو می‌گرد بر پهلوی صدق
غلط غلطان در خم چوگان عشق

Become a ball, turn on the side which is sincerity,
rolling, rolling in the curve of the bat of Love,

کاین سفر زین پس بود جذب خدا
و آن سفر بر ناقه باشد سیر ما

For henceforth this journey is the pull of God,
while that journey on the she-camel is our progression.

این چنین سیری است مستثنی ز جنس
کان فزود از اجتهاد جن و انس

Such is the extraordinary mode of progression
which transcends the utmost exertion of the Jinn and mankind.

این چنین جذبی است نی هر جذب عام
که نهادش فضل احمد و السلام

Such is the pull—not every common pull—
to which Ahmad awarded the pre-eminence. And farewell!

نوشتن آن غلام قصه‌ی شکایت نقصان اجری سوی پادشاه

How the slave wrote to the King a statement complaining of the reduction of his allowance

قصه کوته کن برای آن غلام
که سوی شه بر نوشته ست او پیام

Cut short the discourse for the sake of the slave
who has written a message to the King

قصه‌ی پر جنگ و پر هستی و کین
می‌فرستد پیش شاه نازنین

He is sending to the gracious King
a statement filled with wrangling and self-conceit and hatred.

کالبد نامه است اندر وی نگر
هست لایق شاه را آن گه ببر

The body is a letter: look into it
whether it is worthy of the King; then take it.

گوشه‌ای رو نامه را بگشا بخوان
بین که حرفش هست در خورد شهان

Go into a corner, open the letter, read,
and see whether its words are suitable to kings.

گر نباشد در خور آن را پاره کن
نامه‌ی دیگر نویس و چاره کن

If it be not suitable, tear it in pieces
and write another letter and remedy.

لیك فتح نامه‌ی تن زپ مدان
ور نه هر کس سر دل دیدی عیان

But do not think it is easy to open the letter which is the body;
otherwise everyone would plainly see the secret of the heart.

نامه بگشادن چه دشوار است و صعب
کار مردان است نه طفلان کعب

How hard and difficult is it to open the letter!
It is a task for men, not for children playing at knuckle

جمله بر فهرست قانع گشته‌ایم
ز انکه در حرص و هوا آغشته‌ایم

We have all become satisfied with the table of contents,
because we are steeped in cupidity and vain desire.

باشد آن فهرست دامی عامه را
تا چنان دانند متن نامه را

The table of contents is a snare for the ordinary
that they may think the text of the scroll is like that.

باز کن سر نامه را گردن متاب
زین سخن و الله اعلم بالصواب

Open the title-page, do not turn your neck aside from these words—
and God best knows the right course.

هست آن عنوان چو اقرار زبان
متن نامه‌ی سینه را کن امتحان

That title is like a declaration made by the tongue:
examine the text of the scroll, namely, the bosom,

که موافق هست با اقرار تو
تا منافق‌وار نبود کار تو

Whether it is in agreement with your declaration,
in order that your actions may not be hypocritical.

چون جوال بس گرانی می‌بری
ز آن نباید کم که در وی بنگری

When you are carrying a very heavy sack,
you must not fail to look into it,

که چه داری در جوال از تلخ و خوش
گر همی‌ارزد کشیدن را بکش

What of sour and sweet you have in the sack.
If it is worth bringing along, bring it;

ور نه خالی کن جوالت را ز سنگ
باز خر خود را از این بیگار و ننگ

Otherwise, empty your sack of the stones,
and redeem yourself from this fruitless toil and disgrace.

در جوال آن کن که می‌باید کشید
سوی سلطانان و شاهان رشید

Put in the sack that which must be brought
to righteous sultans and kings.

حکایت آن فقیه با دستار بزرگ و آن که بربود دستارش و بانگ می‌زد که باز کن ببین که چه می‌بری آن گه ببر

Story of the divine with a big turban and the man who carried it off, and how he shouted, "Undo it and see what you are taking: then take it!"

یك فقیهی ژنده‌ها در چیده بود
در عمامه‌ی خویش در پیچیده بود

A certain divine had collected some old rags
and wound them in his turban,

تا شود زفت و نماید آن عظیم
چون در آید سوی محفل در حطیم

In order that it might become big and look grand
when he came into the assembly in the *Hatím*

ژنده‌ها از جامه‌ها پیراسته
ظاهرا دستار از آن آراسته

He had clipped the rags from garments
and outwardly embellished the turban with them.

ظاهر دستار چون حله‌ی بهشت
چون منافق اندرون رسوا و زشت

The exterior of the turban was like a robe of Paradise,
it was shameful and ugly within, like the hypocrite.

پاره پاره‌ی دلق و پنبه و پوستین
در درون آن عمامه بد دفین

Shreds of dervish-cloak (*dalq*) and cotton and fur
were buried inside that turban.

روی سوی مدرسه کرده صبوح
تا بدین ناموس یابد او فتوح

He had set his face towards the college at dawn,
that by means of this false dignity he might gain blessings.

در ره تاریك مردی جامه کن
منتظر استاده بود از بهر فن

A clothes-robber stood waiting on the dark road
to practice his craft.

در ربود او از سرش دستار را
پس دوان شد تا بسازد کار را

He snatched the turban from his head,
and then started to run in order that he might settle the business.

پس فقیهش بانگ بر زد کای پسر
باز کن دستار را آن گه ببر

Thereupon the divine shouted at him, saying,
"O son, undo the turban, and then take it.

این چنین که چار پره می‌پری
باز کن آن هدیه را که می‌بری

Even as you are flying with four wings,
undo the gift which you are taking away.

باز کن آن را به دست خود بمال
آن گهان خواهی ببر کردم حلال

Undo it and rub with your hand,
then take it if you like: I sanction."

چون که بازش کرد آن که می‌گریخت
صد هزاران ژنده اندر ره بریخت

When he who was fleeing undid it,
a hundred thousand rags dropped on the road.

ز آن عمامه‌ی زفت نابایست او
ماند یك گز کهنه‌ای در دست او

Of that big improper turban of his
there remained in his hand a meter of old cloth.

بر زمین زد خرقه را کای بی‌عیار
زین دغل ما را بر آوردی ز کار

He dashed the rag on the ground, saying,
"O worthless man, by this fraud you have put me out of business."

نصیحت دنیا اهل دنیا را به زبان حال و بی‌وفایی خود را نمودن به وفا طمع دارندگان از او

The World's mute admonition to human beings and how it displays its faithlessness to those who have hope of its keeping faith.

گفت بنمودم دغل لیکن ترا
از نصیحت باز گفتم ماجرا

He said, "I defrauded,
but I declared to you the matter by way of admonition."

همچنین دنیا اگر چه خوش شکفت
بانگ زد هم بی‌وفایی خویش گفت

Likewise the World, though it blossomed delightfully,
at the same time uttered a cry and declared its faithlessness.

اندر این کون و فساد ای اوستاد
آن دغل کون و نصیحت آن فساد

In this existence and corruption, O master,
existence is the fraud and that corruption is the admonition.

کون می‌گوید بیا من خوش پی‌ام
و آن فسادش گفته رو من لا شی‌ام

Existence says, "Come, I am delectable,"
and its corruption says, "Go, I am nothing."

ای ز خوبی بهاران لب گزان
بنگر آن سردی و زردی خزان

O you that bite your lip at the beauty of spring,
look on the coldness and paleness of autumn.

روز دیدی طلعت خورشید خوب
مرگ او را یاد کن وقت غروب

In the daytime you deemed the countenance of the sun beauteous:
remember its death in the moment of setting.

بدر را دیدی بر این خوش چار طاق
حسرتش را هم ببین اندر محاق

You saw the full-moon on this lovely firmament:
observe also its anguish during the interlunar period.

کودکی از حسن شد مولای خلق
بعد فردا شد خرف رسوای خلق

A boy, on account of his beauty, became the lord of the people:
after the morrow he became doting and exposed to the scorn of the people.

گر تن سیمین تنان کردت شکار
بعد پیری بین تنی چون پنبه‌زار

If the body of those in the fresh bloom of youth has made you a prey,
after old age behold a body like a cotton plantation.

ای بدیده لوتهای چرب خیز
فضله‌ی آن را ببین در آب ریز

O you, who have seen rich viands,
arise and see the residue thereof in the latrine.

مر خبث را گو که آن خوبیت کو
بر طبق آن ذوق و آن نغزی و بو

Say to the filth, "Where is that beauty of your—
the savour and goodliness and scent in the dish?"

گوید او آن دانه بد من دام آن
چون شدی تو صید شد دانه نهان

It replies, "That was the bait: I was its trap:
since you have become prey, the bait has become hidden."

بس انامل رشك استادان شده
در صناعت عاقبت لرزان شده

Many fingers that in handicraft were the envy of master craftsmen
have at last become trembling.

نرگس چشم خمار همچو جان
آخر اعمش بین و آب از وی چکان

The soul-like intoxicating narcissus-eye—
sees it dimmed at last and water trickling from it.

حیدری کاندر صف شیران رود
آخر او مغلوب موشی می‌شود

The lion that advances into the ranks of lions—
at last he is conquered by a mouse.

طبع تیز دور بین محترف
چون خر پیرش ببین آخر خرف

The acute, far-seeing, artful genius—
beholds it at last imbecile as an old ass.

زلف جعد مشکبار عقل بر
آخرا چون دم زشت خنگ خر

The curly lock that sheds musk and takes away the reason—
at last it is like the ugly white tail of a donkey.

خوش ببین کونش ز اول با گشاد
و آخر آن رسوایی‌اش بین و فساد

Observe its existence, at first pleasing and joyous;
and observe its shamefulness and corruption in the end;

ز انکه او بنمود پیدا دام را
پیش تو بر کند سبلت خام را

For it showed the snare plainly:
it plucked out the fool's moustache in your presence.

پس مگو دنیا به تزویرم فریفت
ور نه عقل من ز دامش می‌گریخت

Do not say, then, "The World deceived me by its imposture;
otherwise, my reason would have fled from its snare."

طوق زرین و حمایل بین هله
غل و زنجیری شده ست و سلسله

Come now; see the golden collar and shoulder-belt
have become a shackle and chain.

همچنین هر جزو عالم می‌شمر
اول و آخر در آرش در نظر

Reckon every particle of the World like this:
bring its beginning and its end into consideration.

هر که آخر بین‌تر او مسعودتر
هر که آخور بین‌تر او مطرودتر

The more anyone regards the end (*ákhir*) the more blessed he is;
the more anyone regards the stable (*ákhur*) the more banned he is.

روی هر یك چون مه فاخر ببین
چون که اول دیده شد آخر ببین

Regard every one's face as the glorious moon:
when the beginning has been seen, see the end,

تا نباشی همچو ابلیس اعوری
نیم بیند نیم نه چون ابتری

Lest you become a man blind of one eye, like Iblis:
he, like a person docked, sees half and not half.

دید طین آدم و دینش ندید
این جهان دید آن جهان بینش ندید

He saw the clay (tin) of Adam but did not see his obedience to God (din):
he saw in him this world but did not see that which beholds yonder world.

فضل مردان بر زنان ای بو شجاع
نیست بهر قوت و کسب و ضیاع

The superiority of men to women, O valorous one,
is not on account of strength and money-making and landed estates;

ور نه شیر و پیل را بر آدمی
فضل بودی بهر قوت ای عمی

Otherwise the lion and elephant because of strength
would be superior to the human being, O blind one.

فضل مردان بر زن ای حالی پرست
ز آن بود که مرد پایان بین‌تر است

The superiority of men to women, O time-server,
is because man is more regardful of the end.

مرد کاندر عاقبت بینی خم است
او ز اهل عاقبت چون زن کم است

The man who is crooked in respect of seeing the end,
he, like a woman, is inferior to those acquainted with the end.

از جهان دو بانگ می‌آید به ضد
تا کدامین را تو باشی مستعد

From the World are coming two cries in opposition:
for which you are adapted.

آن یکی بانگش نشور اتقیا
و آن یکی بانگش فریب اشقیا

Its one cry is the quickening the devout with life;
and its other cry is the cajoling the graceless.

من شکوفه‌ی خارم ای خوش گرم‌دار
گل بریزد من بمانم شاخ خار

"I am the thorn-blossom, O sweet cherisher:
the flower will drop and I shall remain a thorn-bough."

بانگ اشکوفه‌ش که اینك گل فروش
بانگ خار او که سوی ما مکوش

The cry of its blossom is, "Here is the flower-seller!"
The cry of its thorn is, "Do not strive towards me."

این پذیرفتی بماندی ز آن دگر
که محب از ضد محبوب است کر

You have accepted this, you are left by the other,
for a lover is deaf to the contrary of the object loved.

آن یکی بانگ این که اینك حاضرم
بانگ دیگر بنگر اندر آخرم

The one cry is this, “Here am I, ready”;
the other cry is, “Look upon my latter end.

حاضری‌ام هست چون مکر و کمین
نقش آخر ز آینه‌ی اول ببین

My readiness is like guile and ambush:
behold the image of the end in the mirror of the beginning.”

چون یکی زین دو جوال اندر شدی
آن دگر را ضد و نادر خور شدی

When you have gone into one of these two sacks,
you have become contrary and unsuitable to the other.

ای خنك آن کاو ز اول آن شنید
کش عقول و مسمع مردان شنید

Oh, happy is he who, from the first, heard
that which the intelligences and the ears of men have heard.

خانه خالی یافت و جارا او گرفت
غیر آنش کژ نماید یا شگفت

It has found the house empty and taken abode,
all else appears to him perverted or wonderful.

کوزه‌ی نو کاو به خود بولی کشید
آن خبث را آب نتواند برید

The new pot that has drawn to itself some urine:
water cannot detach that filth.

در جهان هر چیز چیزی می‌کشد
کفر کافر را و مرشد را رشد

Everything in the world draws something:
infidelity the infidel and righteousness him who is guided aright.

کهربا هم هست و مغناطیس هست
تا تو آهن یا کهی آیی به شست

There is both the amber and the magnet:
whether you are iron or straw you will come to the hook.

برد مغناطیست ار تو آهنی
ور کهی بر کهربا بر می‌تنی

The magnet carries you off if you are iron;
and if you are straw, you will be in contact with the amber.

آن یکی چون نیست با اخیار یار
لاجرم شد پهلوی فجار جار

When any one is not associated with the good,
he inevitably becomes a neighbour to the wicked.

هست موسی پیش قبطی بس ذمیم
هست هامان پیش سبطی بس رجیم

Moses is very despicable in the eyes of the Egyptian;
Haman is exceedingly accursed in the eyes of the Israelite.

جان هامان جاذب قبطی شده
جان موسی طالب سبطی شده

The spirit of Haman has drawn the Egyptian;
the spirit of Moses has sought the Israelite.

معده‌ی خر که کشد در اجتذاب
معده‌ی آدم جذوب گندم آب

The belly of the ass draws straw at the swallowing;
the belly of Adam is an attractor of wheat-broth.

گر تو نشناسی کسی را از ظلام
بنگر اوراك اوش سازیده ست امام

If, on account of the darkness, you do not recognise a person, look at
him whom he has made his imam;

بیان آن که عارف را غذایی است از نور حق که ابیت عند ربی یطعمنی و یسقِّینی و قوله الجوع طعام اللّه یحیی به ابدان الصدیقین ای فی الجوع یصل طعام الله

Explaining that the gnostic has a nutriment of the Light of God, for, "I pass the night with my Lord: He gives me meat and drink"; and "Hunger is God's food whereby He revives the bodies of the siddíqs," that is, "in hunger God's food reaches."

ز انکه هر کره پی مادر رود
تا بدان جنسیت‌اش پیدا شود

For every foal goes after its dam,
so that thereby its being a congener becomes apparent

آدمی را شیر از سینه رسد
شیر خر از نیم زیرینه رسد

The human creature's milk comes from the breast;
the milk of the ass comes from the under-half.

عدل قسام است و قسمت کردنی است
این عجب که جبر نی و ظلم نیست

It is the Justice of the Dispenser, it is an act of dispensation:
the wonder is this, that there is neither compulsion nor injustice.

جبر بودی کی پشیمانی بدی
ظلم بودی کی نگهبانی بدی

Were there compulsion, how would there be repentance?
Were there injustice, how would there be protection?

روز آخر شد سبق فردا بود
راز ما را روز کی گنجا بود

The day is ended: the lesson will be to-morrow:
how should the day contain our mystery?

ای بکرده اعتماد واثقی
بر دم و بر چاپلوس فاسقی

O you who have put firm confidence
in the breath and flattery of a scoundrel,

قبه‌ای بر ساخته ستی از حباب
آخر آن خیمه‌ست بس واهی طناب

You have raised up a tent of bubbles:
in the end that tent has exceedingly weak ropes.

زرق چون برق است و اندر نور آن
راه نتوانند دیدن ره روان

Hypocrisy is like lightning,
and in its gleam the travellers cannot see the way.

این جهان و اهل او بی‌حاصلند
هر دو اندر بی‌وفایی یك دلند

This world and its people are good-for-nothing:
both are unanimous in respect of faithlessness.

زاده‌ی دنیا چو دنیا بی‌وفاست
گر چه رو آرد به تو آن رو قفاست

The son of the world is faithless like the world:
though he turns the face towards you, that face is the nape.

اهل آن عالم چو آن عالم ز بر
تا ابد در عهد و پیمان مستمر

The people of that world, like that world, on account of goodness
continue forever in covenant and promise.

خود دو پیغمبر به هم کی ضد شدند
معجزات از همدگر کی بستدند

When, in truth, did two prophets oppose each other?
When did they wrest evidential miracles from one another?

کی شود پژمرده میوه‌ی آن جهان
شادی عقلی نگردد اندهان

How should the fruit of that world become stale?
Intellectual joy does not turn into sorrows.

نفس بی‌عهد است ز آن رو کشتنی است
او دنی و قبله‌گاه او دنی است

The fleshly soul is faithful; for that reason it ought to be killed:
it is base, and base is the spot to which its desires are directed.

نفسها را لایق است این انجمن
مرده را در خور بود گور و کفن

This assembly is well-adapted for fleshly souls:
the grave and shroud are suitable to the dead.

نفس اگر چه زیرك است و خرده‌دان
قبله‌اش دنیاست او را مرده دان

Although the fleshly soul is sagacious and acute,
its qibla is this world, regard it as dead.

آب وحی حق بدین مرده رسید
شد ز خاك مرده‌ای زنده پدید

The water of God's inspiration has reached this dead,
the living comes into view from the tomb of a corpse.

تا نیاید وحی تو غره مباش
تو بدان گلگونه‌ی طال بقاش

Until inspiration comes,
do not be duped by that rouge of "May his life be long!"

بانگ و صیتی جو که آن خامل نشد
تاب خورشیدی که آن آفل نشد

Seek the applause and renown that does not die away,
the splendour of the sun that does not sink.

آن هنرهای دقیق و قال و قیل
قوم فرعون‌اند اجل چون آب نیل

Those abstruse sciences and disputations are the people of Pharaoh:
Death is like the water of the Nile.

رونق و طاق و طرنب و سحرشان
گر چه خلقان را کشد گردن کشان

Although their brilliance and pomp and show and enchantment
drag the people along by the scruff of the neck,

سحرهای ساحران دان جمله را
مرگ چوبی دان که آن گشت اژدها

Know that all is the enchantments of the magicians;
know that Death is the rod which became a dragon.

جادویی‌ها را همه یك لقمه کرد
یك جهان پر شب بدان را صبح خورد

It made one mouthful of all sorceries.
There was a world filled with night: the dawn devoured it.

نور از آن خوردن نشد افزون و بیش
بل همان سان است کاو بوده ست پیش

The light is not made greater and more by that devouring;
nay, it is just the same as it has been before.

در اثر افزون شد و در ذات نی
ذات را افزونی و آفات نی

It is increased in respect of the effect, but not in respect of its essence:
the essence has no increase or diminution.

حق ز ایجاد جهان افزون نشد
آن چه اول آن نبود اکنون نشد

God was not increased by bringing the world into existence:
that which He was not formerly He has not become now;

لیك افزون گشت اثر ز ایجاد خلق
در میان این دو افزونی است فرق

But the effect was increased by bringing created things into existence:
there is difference between these two increases.

هست افزونی اثر اظهار او
تا پدید آید صفات و کار او

The increase of the effect is His manifestation,
in order that His attributes and action may be made visible.

هست افزونی هر ذاتی دلیل
کاو بود حادث به علتها علیل

The increase of any essence is a proof
that it is originated and subject to causes.

تفسیر فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسى قُلْنا لا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلى

Commentary on "Moses conceived a fear in his heart: We said, 'Fear not, truly you will be the superior.'"

گفت موسی سحر هم حیران کنی است
چون کنم کاین خلق را تمییز نیست

Moses said, "Magic too is a bewildering thing: how shall I act?—
for this people have no discernment."

گفت حق تمییز را پیدا کنم
عقل بی‌تمییز را بینا کنم

God said, "I will produce discernment,
I will make the undiscerning mind able to perceive.

گر چه چون دریا بر آوردند کف
موسیا تو غالب آیی لا تخف

Although they have raised up foam, like the sea,
you, O Moses, will prevail: fear not!”

بود اندر عهد خود سحر افتخار
چون عصا شد مار آنها گشت عار

Magic was glorious in its own time:
when the rod became a dragon, those were disgraced.

هر کسی را دعوی حسن و نمك
سنگ مرگ آمد نمکها را محك

Every one pretends to excellence and elegance:
the stone of Death is the touchstone for elegances.

سحر رفت و معجزه‌ی موسی گذشت
هر دو را از بام بود افتاد طشت

Magic is gone and the miracle of Moses is past:
as regards both, the bowl has fallen from the roof of being.

بانگ طشت سحر جز لعنت چه ماند
بانگ طشت دین بجز رفعت چه ماند

What has the noise of the bowl of magic left behind but execration?
What has the noise of the bowl of religion left behind but sublimity?

چون محك پنهان شده‌ست از مرد و زن
در صف آ ای قلب و اکنون لاف‌زن

Since the touchstone has become hidden from man and woman,
O adulterated coin, come now into line and brag!

وقت لاف است محك چون غایب است
می‌برندت از عزیزی دست دست

It is the time for you to brag. Since the touchstone is absent,
they will pass you in honour from hand to hand.

قلب می‌گوید ز نخوت هر دمِ
ای زر خالص من از تو کی کَمم

The adulterated coin is ever saying to me arrogantly,
“O pure gold, how am I inferior to you?”

زر همی‌گوید بلی ای خواجه‌تاش
لیك می‌آید محك آماده باش

The gold says, “Yes, O fellow-servant;
but the touchstone is coming: be prepared.”

مرگ تن هدیه‌ست بر اصحاب راز
زر خالص را چه نقصان است گاز

The death of the body is a gift to the adepts of the mystery:
what damage is the scissors to pure gold?

قلب اگر در خویش آخر بین بدی
آن سیه کاخر شد او اول شدی

If the adulterated coin had seen the end in regard to itself,
it would have become at first the black which it became in the end.

چون شدی اول سیه اندر لقا
دور بودی از نفاق و از شقا

Since it would have become black at first, in confrontation
it would have been far from duplicity and damnation.

کیمیای فضل را طالب بدی
عقل او بر زرق او غالب بدی

It would have sought the elixir of grace;
its reason would have prevailed over its hypocrisy.

چون شکسته دل شدی از حال خویش
جابر اشکستگان دیدی به پیش

Since it would have become broken-hearted on account of its state,
it would have seen before it Him who mends them that are broken.

عاقبت را دید و او اشکسته شد
از شکسته بند در دم بسته شد

It saw the end and became broken,
it was at once bandaged by the Bone-setter.

فضل مسها را سوی اکسیر راند
آن زر اندود از کرم محروم ماند

The grace impelled the pieces of copper towards the elixir;
the gilt remained deprived of bounty.

ای زر اندوده مکن دعوی ببین
که نماند مشتریت اعمی چنین

O gilt one; do not make pretensions:
recognise that your purchaser will not remain so blind.

نور محشر چشمشان بینا کند
چشم بندی ترا رسوا کند

The light of the place of congregation will cause their eyes to see
and will expose your blindfolding.

بنگر آنها را که آخر دیده‌اند
حسرت جانها و رشك دیده‌اند

Look at those who have seen the end:
they are the amazement of souls and the envy of the eye.

بنگر آنها را که حالی دیده‌اند
سر فاسد ز اصل سر ببریده‌اند

Look at those who have seen the present:
their inmost self is corrupt; they are radically decapitated.

پیش حالی بین که در جهل است و شك
صبح صادق صبح کاذب هر دو يك

To the seer of the present, who is in ignorance and doubt,
both the true dawn and the false dawn are one.

صبح کاذب صد هزاران کاروان
داد بر باد هلاکت ای جوان

The false dawn has given a hundred thousand caravans
to the wind of destruction, O youth.

نیست نقدی کش غلط انداز نیست
وای آن جان کش محك و گاز نیست

There is no genuine money that has not a deceptive counterfeit:
alas for the soul that does not possess the touchstone and scissors!

زجر مدعی از دعوی و امر کردن او را به متابعت

Warning the pretender to shun pretension and enjoining him to follow.

بو مسیلم گفت خود من احمدم
دین احمد را به فن بر هم زدم

Bu Musaylim said, "I myself am Ahmad:
I have cunningly confounded the religion of Ahmad."

بو مسیلم را بگو کم کن بطر
غره‌ی اول مشو آخر نگر

Say to Bu Musaylim, "Do not behave with insolence:
be not deluded by the beginning, regard the end.

این قلاووزی مکن از حرص جمع
پس روی کن تا رود در پیش شمع

Do not act thus as a guide from greed for amassing:
follow behind, in order that the Candle may go in front."

شمع مقصد را نماید همچو ماه
کاین طرف دانه ست یا خود دامگاه

The Candle, like the moon, shows the destination,
and whether in this direction there is the grain or the place for the snare.

گر بخواهی ور نخواهی با چراغ
دیده گردد نقش باز و نقش زاغ

Whether you will or not, with the Lantern
the form of falcon and the form of crow become visible.

ور نه این زاغان دغل افروختند
بانگ بازان سپید آموختند

Otherwise, these crows have lit fraud:
they have learned the cry of the white falcons.

بانگ هدهد گر بیاموزد فتی
راز هدهد کو و پیغام سبا

If a man learns the cry of the hoopoe,
where is the mystery of the hoopoe and the message from Saba?

بانگ بر رسته ز بر بسته بدان
تاج شاهان را ز تاج هدهدان

Know the natural cry from the artificial one,
the crown of kings from the crown of hoopoes.

حرف درویشان و نکته‌ی عارفان
بسته‌اند این بی‌حیایان بر زبان

These shameless persons have attached to their tongues
the speech of dervishes and the deep sayings of gnostics.

هر هلاك امت پیشین که بود
ز انکه چندل را گمان بردند عود

Every destruction of an olden people that there was—
because they deemed sandal-wood to be wood.

بودشان تمییز کان مظهر کند
لیك حرص و آز کور و کر کند

They had the discernment that should make that evident,
but greed and cupidity make blind and deaf.

کوری کوران ز رحمت دور نیست
کوری حرص است کان معذور نیست

The blindness of the blind is not far from mercy;
it is the blindness of greed that is inexcusable.

چار میخ شه ز رحمت دور نی
چار میخ حاسدی مغفور نی

Crucifixion (tribulation) inflicted by the King is not far from mercy;
the crucifixion of envy is not forgiven.

ماهیا آخر نگر منگر به شست
بد گلویی چشمِ آخربینت بست

O fish regard the end; do not regard the hook:
evil appetite has bandaged your eye that sees the end.

با دو دیده اول و آخر ببین
هین مباش اعور چو ابلیس لعین

See the beginning and the end with both eyes:
beware, do not be one-eyed like the accursed Iblis.

اعور آن باشد که حالی دید و بس
چون بهایم بی‌خبر از باز پس

The one-eyed man is he who saw only the present—
ignorant, like the beasts, of after.

چون دو چشم گاو در جرم تلف
همچو یك چشم است کش نبود شرف

Since the two eyes of an ox are as one eye in damages for destruction—
for it has no excellence—

نصف قیمت ارزد آن دو چشم او
که دو چشمش راست مسند چشم تو

Its two eyes are worth a half of its value,
inasmuch as your eye is the support for its two eyes.

ور کنی یك چشم آدم زاده‌ای
نصف قیمت لایق است از جاده‌ای

But if you destroy one eye of a son of Adam,
by a statute you must pay half of his value,

ز انکه چشم آدمی تنها به خود
بی‌دو چشم یار کاری می‌کند

Because the human eye works alone by itself
without the two eyes of a friend

چشم خر چون اولش بی‌آخر است
گردو چشمش هست حکمش اعور است

Since the donkey's eye the beginning is not accompanied by the end,
it is in the same case as the one-eyed man, if it has two eyes.

این سخن پایان ندارد و آن خفیف
می‌نویسد رقعه در طمع رغیف

This topic has no limit—and that light-minded one
is writing a letter in hope of loaves.

بقیه‌ی قصه‌ی نوشتن آن غلام رقعه به طلب اجری

The rest of the story of the slave's writing a petition for his allowance.

رفت پیش از نامه پیش مطبخی
کای بخیل از مطبخ شاه سخی

Before the letter he went to the kitchen-steward and said,
"O niggard of the kitchen of the generous king,

دور از او و ز همت او کاین قدر
از جری‌ام آیدش اندر نظر

'It is far from him and from his magnanimity
that this amount of my allowance should come into his consideration."

گفت بهر مصلحت فرموده است
نه برای بخل و نه تنگی دست

He said, "He has ordered for a good object,
not on account of stinginess or close-fistedness."

گفت دهلیزی است و الله این سخن
پیش شه خاك است هم زر کهن

"By God," he replied, "this is a canard:
even old gold is as dust in the king's eyes."

مطبخی ده گونه حجت بر فراشت
او همه رد کرد از حرصی که داشت

The steward raised up manifold arguments:
he rejected them all because of the greed which he had.

چون جری کم آمدش در وقت چاشت
زد بسی تشنیع او سودی نداشت

When, at the time of the forenoon meal, his allowance was reduced,
he uttered much revilement, it was of no avail.

گفت قاصد می‌کنید اینها شما
گفت نه که بنده فرمانیم ما

He said, “You are doing these things on purpose.”
“No,” said the other, “we obey the command.

این مگیر از فرع این از اصل گیر
بر کمان کم زن که از بازوست تیر

Do not regard this from the branch: regard it from the root;
do not strike at the bow, for the arrow is from the arm.

ما رَمَیْتَ إِذْ رَمَیْتَ ابتلاست
بر نبی کم ِنه گنه کان از خداست

You did not throw when you threw is a trial:
do not lay the fault on the Prophet, for that is from God.

آب از سر تیره است ای خیره خشم
پیشتر بنگر یکی بگشای چشم

The water is turbid from the source: O you, who are angry in vain,
look farther on, open your eye once!”

شد ز خشم و غم درون بقعه‌ای
سوی شه بنوشت خشمین رقعه‌ای

By anger and resentment he went into a certain place
and wrote an angry letter to the king.

اندر آن رقعه ثنای شاه گفت
گوهر جود و سخای شاه سفت

In that letter he lauded the king
and threaded the pearl of the king’s munificence and generosity,

کای ز بحر و ابر افزون کف تو
در قضای حاجت حاجات جو

Saying, “O you whose hand exceeds the sea
and the clouds in fulfilling the want of the suitor,

ز انکه ابر آن چه دهد گریان دهد
کف تو خندان پیاپی خوان نهد

Because that which the cloud gives, it gives with tears,
your hand incessantly lays the dish with smiles.”

ظاهر رقعه اگر چه مدح بود
بوی خشم از مدح اثرها می‌نمود

Though the outward form of the letter was praise,
from the praise the scent of anger was showing traces.

ز آن همه کار تو بی‌نور است و زشت
که تو دوری دور از نور سرشت

All your actions are devoid of light and ugly because you are far,
far from the light of your original nature.

رونق کار خسان کاسد شود
همچو میوه‌ی تازه زو فاسد شود

The splendour of the actions of the vile becomes unsaleable,
just as fresh fruit soon becomes rotten.

رونق دنیا بر آرد زو کساد
ز انکه هست از عالم کون و فساد

The splendour of the present life soon produces becomes of no account,
inasmuch as it belongs to the world of generation and corruption.

خوش نگردد از مدیحی سینه‌ها
چون که در مداح باشد کینه‌ها

Breasts are not gladdened by an encomium
when there are feelings of enmity in the encomiast.

ای دل از کین و کراهت پاك شو
و آن گهان الحمد خوان چالاك شو

O heart, become purged of enmity and repugnance,
and then chant “Glory to God” and be busy.

بر زبان الحمد و اکراه درون
از زبان تلبیس باشد یا فسون

“Glory to God” on your tongue and repugnance within
is hypocrisy or guile on the tongue’s part;

و آنگهان گفته خدا که ننگرم
من به ظاهر من به باطن ناظرم

And moreover God has said, “I do not look to the exterior,
I am regarding the interior.”

حکایت آن مداح که از جهت ناموس شکر ممدوح می‌کرد و بوی اندوه و غم اندرون او و خلاقت دلق ظاهر او می‌نمود که آن شکرها لاف است و دروغ

Story of the encomiast who from regard for reputation was thanking the object of his praise, while the scent of his inward grief and pain and the shabbiness of his outward garb showed that those expressions of gratitude were vain and false.

آن یکی با دلق آمد از عراق
باز پرسیدند یاران از فراق

A certain man came from Iraq, in a tattered cloak:
his friends inquired concerning separation.

گفت آری بد فراق الا سفر
بود بر من بس مبارك مژده‌ور

“Yes,” he replied; “there was separation,
but the journey was very blessed and fortunate for me,

که خلیفه داد ده خلعت مرا
که قرینش باد صد مدح و ثنا

For the Caliph gave me ten robes of honour—
may a hundred praises and laudations accompany him!”

شکرها و مدحها بر می‌شمرد
تا که شکر از حد و اندازه ببرد

He was reciting expressions of gratitude and praise
till he carried gratitude beyond bound and limit.

پس بگفتندش که احوال نژند
بر دروغ تو گواهی می‌دهند

Then they said to him,
“Your wretched guise bears witness to your mendacity.

تن برهنه سر برهنه سوخته
شکر را دزدیده یا آموخته

Naked, bare-headed, consumed:
you have stolen expressions of gratitude or learned.

کو نشان شکر و حمد میر تو
بر سر و بر پای بی‌توفیر تو

Where are the signs of the gratitude and praise due to your prince
on your unplenished head and feet?

گر زبانت مدح آن شه می‌تند
هفت اندامت شکایت می‌کند

If your tongue is weaving praise of that king,
your seven members are complaining.

در سخای آن شه و سلطان جود
مر ترا کفشی و شلواری نبود

In the generosity of that king and sultan of munificence
was there not a pair of shoes and trousers for you?”

گفت من ایثار کردم آن چه داد
میر تقصیری نکرد از افتقاد

He replied, “I gave away what he bestowed:
the prince left nothing undone in the way of solicitude.

بستدم جمله‌ی عطاها از امیر
بخش کردم بر یتیم و بر فقیر

I received all the presents from the prince
and distributed them among the orphans and the poor.

مال دادم بستدم عمر دراز
در جزا زیرا که بودم پاك باز

I gave the riches away and received long life in return,
because I was utterly self-sacrificing.”

پس بگفتندش مبارك مال رفت
چیست اندر باطنت این دود و تفت

Then they said to him, “Bless you! The riches are gone:
what is this naphtha-smoke within you?

صد کراهت در درون تو چو خار
کی بود انده نشان ابتشار

A hundred hatreds like thorns are in your heart:
how should grief be the sign of rejoicing?

کو نشان عشق و ایثار و رضا
گر درست است آن چه گفتی ما مضی

Where are the signs of love and charity and being pleased,
if what you have said of what passed is true?

خود گرفتم مال گم شد میل کو
سیل اگر بگذشت جای سیل کو

I grant, indeed, that the riches are gone: where is desire?
If the torrent has gone by, where is the torrent-bed?

چشم تو گر بد سیاه و جان فزا
گر نماند او جان فزا ازرق چرا

If your eye was black and soul-inspiring,
and if it is soul-inspiring no longer, why is it blue?

کو نشان پاك بازی ای ترش
بوی لاف کژ همی‌آید خمش

Where the signs of self-sacrifice, O are sour one?
The smell of false and empty words is coming: be silent!"

صد نشان باشد درون ایثار را
صد علامت هست نیکو کار را

Charity has a hundred signs within (in the heart):
the good deed has a hundred tokens.

مال در ایثار اگر گردد تلف
در درون صد زندگی آید خلف

If riches be consumed in charity,
a hundred lives come into the heart as a substitute.

در زمین حق زراعت کردنی
تخمهای پاك آن گه دخل نی

A sowing of pure seeds in God's earth,
and then no income!

گر نروید خوشه از روضاتِ هو
پس چه واسع باشد ارض الله بگو

If the ears of corn grow not from the gardens of *Hu*,
then tell, how should *God's earth* be "spacious"?

چون که این ارضِ فنا بی‌ریع نیست
چون بود ارض الله آن مستوسعی است

Since this earth of mortality is not without produce,
how should *God's earth* be? That is a spacious place.

این زمین را ریع او خود بی‌حد است
دانه ای را کمترین خود هفصد است

Verily, the produce of this earth is infinite:
even the least for a single seed is seven-hundredfold.

حمد گفتی کو نشان حامدون
نه برونت هست اثر نه اندرون

You said, "Glory to God!" Where are the signs of *those who glorify*?
Neither in your exterior nor within is there a trace.

حمد عارف مر خدا را راست است
که گواه حمد او شد پا و دست

The gnostic's glorification of God is right,
for his feet and hands have borne witness to his glorification.

از چه تاریك جسمش بر کشید
و ز تگ زندان دنیایش خرید

It has lifted him up from the dark pit of the body
and redeemed him from the bottom of the dungeon of this world.

اطلس تقوی و نور موتلف
آیت حمد است او را بر کتف

On his shoulder is the sign of glorification—
the silken robe of piety and the light which associates itself.

وا رهیده از جهان عاریه
ساکن گلزار و عَیْنٌ جاریة

He is delivered from the transitory world;
he is dwelling in the Rose-garden, and *a running fountain*.

بر سریر سر عالی همتش
مجلس و جاه و مقام و رتبتش

His sitting-place and home and abode
is on the throne of the high-aspiring inmost consciousness, and his station

مقعد صدقی که صدیقان در او
جمله سر سبزند و شاد و تازه رو

Is the *Seat of sincerity* in which all the *siddíqs* are flourishing
and joyous and fresh of countenance.

حمدشان چون حمد گلشن از بهار
صد نشانی دارد و صد گیر و دار

Their praise, like the garden's praise on account of spring,
has a hundred signs and a hundred displays.

بر بهارش چشمه و نخل و گیاه
و آن گلستان و نگارستان گواه

Fountains and palms and herbs and rose-beds
and plots of bright-coloured flowers bear witness to its springtide.

شاهد شاهد هزاران هر طرف
در گواهی همچو گوهر بر صدف

Everywhere thousands of witnesses to the Beloved
are in bearing testimony, as the pearl to the oyster-shell.

بوی سر بد بیاید از دمت
وز سر و رو تابد ای لافی غمت

From your breath comes the smell of a bad conscience,
and your pain is reflected from your head and face, O braggart!

بو شناسانند حاذق در مصاف
تو به جلدی‌های و هو کم کن گزاف

In the battle-field there are sagacious ones who know the smell:
do not in presumption idly utter the ecstatic cries.

تو ملاف از مشك کان بوی پیاز
از دم تو می‌کند مکشوف راز

Do not brag of musk, for that smell of onions
is revealing the secret of your breath.

گل شکر خوردم همی‌گویی و بوی
می‌زند از سیر که یافه مگوی

You are saying, “I have eaten rose-sugar,”
while the smell of garlic is striking and saying, “Don’t talk nonsense.”

هست دل مانند‌ه‌ی خانه‌ی کلان
خانه‌ی دل را نهان همسایگان

The heart is like unto a great house:
the house of the heart has neighbours concealed:

از شکاف روزن و دیوارها
مطلع گردند بر اسرارها

Through the window-slit and the walls
they observe the hidden thoughts—

از شکافی که ندارد هیچ وهم
صاحب خانه ندارد هیچ سهم

Through a slit whereof the owner of the house has no conception
and in which he has no share

از نبی بر خوان که دیو و قوم او
می‌برند از حال انسی خفیه بو

Recite from the *Qur’an* that the Devil and his tribe
secretly get scent of the state of humankind,

از رهی که انس از آن آگاه نیست
ز انکه زین محسوس و زین اشباه نیست

By a way of which humankind are ignorant,
because it is not of this sensible or one of these semblances.

در میان ناقدان زرقی متن
با محك ای قلب دون لافی مزن

Do not devise any fraud amongst the assayers:
do not address any idle boast to the touchstone, O base spurious coin.

مر محك را ره بود در نقد و قلب
که خدایش کرد امیر جسم و قلب

The touchstone has a way to the genuine and the spurious coin,
for God made him the commander of body and heart.

چون شیاطین با غلیظیهای خویش
واقفند از سر ما و فکر و کیش

Since the devils, notwithstanding their grossness,
are acquainted with our inmost soul and thought and belief,

مسلکی دارند دزدیده درون
ما ز دزدیهای ایشان سر نگون

Have a passage stealthily within,
we are overthrown by their thievish practices,

دم‌به‌دم خبط و زیانی می‌کنند
صاحب نقب و شکاف روزنند

They continually inflict a derangement and damage,
for they are masters of the tunnel and window-slit—

پس چرا جانهای روشن در جهان
بی‌خبر باشند از حال نهان

Why, then, should the illuminated spirits in the world
be unaware of our hidden state?

در سرایت کمتر از دیوان شدند
روحها که خیمه بر گردون زدند

Have the spirits that pitched their tent on Heaven
become inferior to the devils in respect of permeation?

دیو دزدانه سوی گردون رود
از شهاب محرق او مطعون شود

The devil goes like a thief towards Heaven,
and he is pierced with a burning meteor:

سر نگون از چرخ زیر افتد چنان
که شقی در جنگ از زخم سنان

He falls down headlong from the sky
as the wretched in battle by the blow of the spear-point.

آن ز رشك روحهای دل پسند
از فلکشان سر نگون می‌افگنند

That is caused by the jealousy of the delectable spirits:
they cast them headlong from Heaven.

تو اگر شلی و لنگ و کور و کر
این گمان بر روحهای مه مبر

If you are palsied and lame and blind and deaf,
do not hold this opinion of the great spirits.

شرم دار و لاف کم زن جان مکن
که بسی جاسوس هست آن سوی تن

Be ashamed and do not utter idle words, do not torment yourself,
for there are many spies beyond the body.

دریافتن طبیبان الهی امراض دین و دل را در سیمای مرید و بیگانه و لحن گفتار او و رنگ چشم او و بی‌این همه نیز از راه دل که انهم جواسیس القلوب فجالسوهم بالصدق

How the divine physicians detect diseases, religious and spiritual, in the countenance of friend or stranger and in the tones of his speech and the colour of his eyes, and even without all these, by the way of the heart; for "verily, they are spies on the hearts; therefore behave with sincerity when you sit with them."

این طبیبان بدن دانش‌ورند
بر سقام تو ز تو واقف‌ترند

These physicians of the body have knowledge:
they are more acquainted with your malady than you are,

تا ز قاروره همی‌بینند حال
که ندانی تو از آن رو اعتلال

So that they perceive the state from the urine-bottle,
though you cannot know your ailment by that means,

هم ز نبض و هم ز رنگ و هم ز دم
بو برند از تو به هر گونه سقم

And from your pulse, complexion, and breath alike
they diagnose every kind of disease in you.

پس طبیبان الهی در جهان
چون ندانند از تو بی‌گفت دهان

How, then, should the divine physicians in the world
not diagnose in you without word of mouth?

هم ز نبضت هم ز چشمت هم ز رنگ
صد سقم بینند در تو بی‌درنگ

From your pulse and your eyes and your complexion alike
they immediately discern a hundred maladies in you.

این طبیبان نو آموزند خود
که بدین آیاتشان حاجت بود

In truth, it is these newly-taught physicians
that have need of these signs.

کاملان از دور نامت بشنوند
تا به قعر باد و بودت در دوند

The perfect will hear your name from afar and quickly penetrate
into the deepest ground of your being and existence;

بلکه پیش از زادن تو سالها
دیده باشندت ترا با حالها

Nay, they will have seen you years before your birth —
you together with all the circumstances.

مژده دادن بایزید از زادن ابو الحسن خرقانی پیش از سالها و نشان صورت او و سیرت او یك به یك و نوشتن تاریخ نویسان آن را جهت رصد

How Abu Yazíd Bistami announced the birth of Abu 'l-Hasan Kharraqání— may God sanctify the spirit of them both years before it took place, and gave a detailed description of his outer and inner characteristics; and how the chroniclers wrote it down for the purpose of observation.

آن شنیدی داستان بایزید
که ز حال بو الحسن پیشین چه دید

Have you heard the story of Bayazid—
what he saw beforehand of the state of Bu 'l-Hasan?

روزی آن سلطان تقوی می‌گذشت
با مریدان جانب صحرا و دشت

One day that sultan of piety was passing with his disciples
towards the open country and the plain.

بوی خوش آمد مر او را ناگهان
در سواد ری ز سوی خارقان

Suddenly there came to him, in the district of Rayy,
a sweet scent from the direction of Kharaqan.

هم بدانجا ناله‌ی مشتاق کرد
بوی را از باد استنشاق کرد

On the spot he uttered the lamentable cry of one who is yearning,
and sniffed the scent from the breeze.

بوی خوش را عاشقانه می‌کشید
جان او از باد باده می‌چشید

He was inhaling the sweet scent lovingly:
his soul was tasting wine from the breeze.

کوزه‌ای کاو از یخابه پر بود
چون عرق بر ظاهرش پیدا شود

When "sweat" appears on the outside of a pot
that is full of icy water,

آن ز سردی هوا آبی شده‌ست
از درون کوزه نم بیرون نجست

It has been turned into water by the coldness of the air:
the moisture has not escaped from the inside of the pot.

باد بوی آور مر او را آب گشت
آب هم او را شراب ناب گشت

The scent-bearing breeze became water for him;
for him too the water became pure wine.

چون در او آثار مستی شد پدید
یك مرید او را از آن دم بر رسید

When the marks of intoxication appeared in him,
a disciple questioned him concerning that breath;

پس بپرسیدش که این احوال خوش
که برون است از حجاب پنج و شش

Then he asked him, "these sweet ecstasies
which are beyond the pale of the five and the six?

گاه سرخ و گاه زرد و گه سپید
می‌شود رویت چه حال است و نوید

Your face is becoming now red and now yellow and now white:
what is the hap and the glad tidings?

می‌کشی بوی و به ظاهر نیست گل
بی‌شك از غیب است و از گلزار کل

You are inhaling scent, and no flowers are visible:
doubtless it is from the Unseen and from the garden of the Universal.

ای تو کام جان هر خودکامه‌ای
هر دم از غیبت پیام و نامه‌ای

O you who are the desire of everyone who follows his own desire,
you to whom there is at every moment a message and letter from the Unseen,

هر دمی یعقوب‌وار از یوسفی
می‌رسد اندر مشام تو شفا

You to whose organ of smell there is coming at every moment,
as to Jacob, balm from a Joseph,

قطره‌ای بر ریز بر ما ز آن سبو
شمه‌ای ز آن گلستان با ما بگو

Spill upon us one drop from that pitcher;
give us one word that smells of that garden.

خو نداریم ای جمال مهتری
که لب ما خشك و تو تنها خوری

We are not accustomed, O beauty of majesty,
that you should drink alone while our lips are dry.

ای فلك پیمای چست چست خیز
ز انچه خوردی جرعه‌ای بر ما بریز

O nimble, nimbly-rising traverser of Heaven,
spill upon us one draught of that which you have drunk.

میر مجلس نیست در دوران دگر
جز تو ای شه در حریفان در نگر

There is no other Master of the Revels in the world except you:
O king, look on the boon-companions!

کی توان نوشید این می زیر دست
می یقین مر مرد را رسواگر است

How is it possible to quaff this wine underhand?
Certainly wine is the exposer of man.

بوی را پوشیده و مکنون کند
چشم مست خویشتن را چون کند

He may disguise and conceal the scent,
how will he hide his intoxicated eye?

خود نه آن بوی است این کاندر جهان
صد هزاران پرده‌اش دارد نهان

In truth this is not a scent
that thousands of veils will keep hidden in the world.

پر شد از تیزی او صحرا و دشت
دشت چه کز نه فلك هم بر گذشت

The desert and plain are filled with its pungency.
What plain? For it has passed even beyond the nine spheres.

این سر خم را به کهگل در مگیر
کاین برهنه نیست خود پوشش پذیر

Do not daub the head of the jar with mortar,
for indeed this naked one does not admit of covering.

لطف کن ای راز دان رازگو
آن چه بازت صید کردش باز گو

Show kindness: O you who knows and can tell the mystery,
declare that which your falcon has made its prey."

گفت بوی بو العجب آمد به من
همچنان که مر نبی را از یمن

He said, "A marvellous scent is come to me,
even as for the Prophet's sake from Yemen;

که محمد گفت بر دست صبا
از یمن می‌آیدم بوی خدا

For Mohammed said, 'the scent of God
is coming to me from Yemen, on the hand of the zephyr.'"

بوی رامین می‌رسد از جان ویس
بوی یزدان می‌رسد هم از اویس

The scent of Ramin is coming from the soul of Wis;
the scent of God, too, is coming from Uways.

از اویس و از قرن بوی عجب
مر نبی را مست کرد و پر طرب

From Uways and from Qaran a wondrous scent
made the Prophet drunken and full of rapture.

چون اویس از خویش فانی گشته بود
آن زمینی آسمانی گشته بود

Since Uways had passed away from himself,
that earthly one had become heavenly.

آن هلیله‌ی پروریده در شکر
چاشنی تلخیش نبود دگر

The almond conserved in sugar—
its bitter taste is not any more.

آن هلیله‌ی رسته از ما و منی
نقش دارد از هلیله طعم نی

The almond that is freed from egoism
has the appearance of almond, not the flavour.

این سخن پایان ندارد باز گرد
تا چه گفت از وحی غیب آن شیر مرد

This topic has no end. Return, that what that holy man said,
by inspiration from the World Unseen.

قول رسول صلی اللهّٰ علیه و آله و سلم انی لاجد نفس الرحمن من قبل الیمن

The words of the Prophet, may God bless and save him, "Truly, I feel the Breath of the Merciful from the direction of Yemen."

گفت زین سو بوی یاری می‌رسد
کاندر این ده شهریاری می‌رسد

He said, "The scent of a friend is coming from this quarter,
for a monarch is coming into this village.

بعد چندین سال می‌زاید شهی
می‌زند بر آسمانها خرگهی

After such and such a number of years a king will be born:
he will pitch a tent above the heavens.

رویش از گلزار حق گلگون بود
از من او اندر مقام افزون بود

His face will be coloured with roses from God's rose garden:
he will surpass me in station."

چیست نامش گفت نامش بو الحسن
حلیه‌اش وا گفت ز ابرو و ذقن

"What is his name?" He replied, "His name is Bu 'l- Hasan,"
and described his features—his eyebrows and chin;

قد او و رنگ او و شکل او
یك به یك وا گفت از گیسو و رو

He described his height and his complexion and his figure
and spoke in detail of his locks of hair and his face.

حلیه‌های روح او را هم نمود
از صفات و از طریقه و جا و بود

He also declared his spiritual features—
his qualities and the way and his rank and estate.

حلیه‌ی تن همچو تن عاریتی است
دل بر آن کم نه که آن یك ساعتی است

The bodily features, like the body, are borrowed:
set not your heart on them, for they are lasting one hour.

حلیه‌ی روح طبیعی هم فناست
حلیه‌ی آن جان طلب کان بر سماست

The features of the natural spirit also are perishable:
seek the features of that spirit which is above the sky.

جسم او همچون چراغی بر زمین
نور او بالای سقف هفتمین

Its body is on the earth, like a lamp,
its light is above the Seventh Roof.

آن شعاع آفتاب اندر وثاق
قرص او اندر چهارم چار طاق

Those rays of the sun are in the house;
their orb is in the Fourth Dome.

نقش گل در زیر بینی بهر لاغ
بوی گل بر سقف و ایوان دماغ

The form of the rose is beneath the nose for idle pleasure's sake,
the scent of the rose is on the roof and palace of the brain.

مرد خفته در عدن دیده فرق
عکس آن بر جسم افتاده عرق

A man asleep sees terror at Aden:
the reflection thereof appears as sweat on his body.

پیرهن در مصر رهن یك حریص
پر شده کنعان ز بوی آن قمیص

The shirt was in Egypt in the keeping of one exceedingly careful:
Canaan was filled with the scent of that shirt.

بر نبشتند آن زمان تاریخ را
از کباب آراستند آن سیخ را

Thereupon they wrote down the date:
they adorned the spit with the meat for roasting.

چون رسید آن وقت و آن تاریخ راست
زاده شد آن شاه و نرد ملك باخت

When the right time and date arrived,
that king was born and played the dice of empire.

از پس آن سالها آمد پدید
بو الحسن بعد وفات بایزید

After those years, Bu 'l-Hasan appeared
after the death of Bayazid.

جملهٔ خوهای او ز امساك و جود
آن چنان آمد که آن شه گفته بود

All his dispositions, of withholding tenaciously or bestowing liberally,
proved to be such as that king had foretold.

لوح محفوظ است او را پیشوا
از چه محفوظ است محفوظ از خطا

His guide is “the guarded tablet.” From what is it guarded?
It is guarded from error.

نه نجوم است و نه رمل است و نه خواب
وحی حق و الله اعلم بالصواب

The inspiration of God is not astrology or geomancy or dreams—
and God best knows what is right.

از پی رو پوش عامه در بیان
وحی دل گویند آن را صوفیان

The Sufis in explaining call it the inspiration of the heart,
in order to disguise from the vulgar.

وحی دل گیرش که منظر گاه اوست
چون خطا باشد چو دل آگاه اوست

Take it to be the inspiration of the heart, for it is the place where He is seen:
how should there be error when the heart is aware of Him?

مومنا یَنظُر به نور الله شدی
از خطا و سهو ایمن آمدی

O true believer, you have become seeing by the light of God:
you have become secure from error and inadvertence.

نقصان اجرای جان و دل صوفی از طعام الله

The reduction of the allowance of God’s food for the soul and heart of the Sufi

صوفیی از فقر چون در غم شود
عین فقرش دایه و مطعم شود

How should a Sufi be grieved on account of poverty?
The very essence of poverty becomes his nurse and his food,

ز انکه جنت از مکاره رسته است
رحم قسم عاجزی اشکسته است

Because Paradise has grown from thing disliked,
and Mercy is the portion of one who is helpless and broken.

آن که سرها بشکند او از علو
رحم حق و خلق ناید سوی او

He that haughtily breaks the heads,
the mercy of God and His creatures does not come not towards him.

این سخن آخر ندارد و آن جوان
از کمی اجرای نان شد ناتوان

This topic has no end, and that youth has been deprived of strength
by the reduction of his bread-allowance.

شاد آن صوفی که رزقش کم شود
آن شبه‌ش در گردد و او یم شود

Happy is the Sufi whose daily bread is reduced:
his bead becomes a pearl, and he becomes the Sea.

ز آن جرای خاص هرك آگاه شد
او سزای قرب و اجری گاه شد

Whosoever has become acquainted with that choice (spiritual) allowance,
he has become worthy of approach and of the Source of allowance.

ز آن جرای روح چون نقصان شود
جانش از نقصان آن لرزان شود

When there is a reduction of that spiritual allowance,
his spirit trembles on account of its reduction;

پس بداند که خطایی رفته است
که سمن زار رضا آشفته است

Then he knows that a fault has been committed
which has ruffled the jasmine-bed of approbation,

همچنانك آن شخص از نقصان کشت
رقعه سوی صاحب خرمن نبشت

Just as that person, on account of the deficiency of his crop,
wrote a letter to the owner of the harvest

رقعه‌اش بردند پیش میر داد
خواند آن رقعه جوابی وا نداد

They brought his letter to the lord of justice:
he read the letter and returned no answer.

گفت او را نیست الا درد لوت
پس جواب احمق اولیتر سکوت

He said, “He has no care but for delicacies:
silence, then, is the best answer to a fool.

نیستش درد فراق و وصل هیچ
بند فرع است او نجوید اصل هیچ

He has no care at all for separation or union:
he is confined to the branch; he does not seek the root at all.

احمق است و مردهی ما و منی
کز غم فرعش فراغ اصل نی

He is a fool and dead in egoism,
for because of his anxious care for the branch he has no leisure for the root.”

آسمانها و زمین یك سیب دان
کز درخت قدرت حق شد عیان

Deem the skies and the earth to be an apple
that appeared from the tree of Divine Power.

تو چو کرمی در میان سیب در
و ز درخت و باغبانی بیخبر

You are as a worm in the midst of the apple
and art ignorant of the tree and the gardener.

آن یکی کرمی دگر در سیب هم
لیك جانش از برون صاحب علم

The other worm too is in the apple,
but its spirit is outside, bearing the banner aloft.

جنبش او واشکافد سیب را
بر نتابد سیب آن آسیب را

Its movement splits the apple asunder:
the apple cannot endure that shock.

بر دریده جنبش او پردهها
صورتش کرم است و معنی اژدها

Its movement has rent veils:
its form is a worm, but its reality is a dragon.

آتشی کاول ز آهن میجهد
او قدم بس سست بیرون مینهد

The fire that first darts from the steel
puts forth its foot very feebly

دایهاش پنبهست اول لیك اخیر
میرساند شعلهها او تا اثیر

Cotton is its nurse at first, but in the end
it carries its flames up to the ether.

مرد اول بستهی خواب و خور است
آخر الامر از ملایك برتر است

At first, man is in bondage to sleep and food;
ultimately he is higher than the angels.

در پناه پنبه و کبریتها
شعله و نورش بر آید بر سها

Under the protection of cotton and sulphur matches
his flame and light rises above Suha

عالم تاریك روشن میکند
کندهی آهن به سوزن میکند

He illuminates the dark world:
he tears the iron fetter (in pieces) with a needle.

گر چه آتش نیز هم جسمانی است
نه ز روح است و نه از روحانی است

Though the fire too is connected with the body,
is it not derived from the spirit and the spiritual?

جسم را نبود از آن عز بهرهای
جسم پیش بحر جان چون قطرهای

The body has no share in that glory:
the body is as a drop of water in comparison with the sea of the spirit.

جسم از جان روز افزون میشود
چون رود جان جسم بین چون میشود

The days of the body, are increased by the spirit:
mark what becomes of the body when the spirit goes.

حد جسمت یك دو گز خود بیش نیست
جان تو تا آسمان جولان کنی است

The range of your body is an ell or two, no more:
your spirit is a maker of swift flights to heaven.

تا به بغداد و سمرقند ای همام
روح را اندر تصور نیم گام

In the spirit’s imagination, O prince,
it is half a step to Baghdad and Samarkand.

دو درم سنگ است پیه چشمتان
نور روحش تا عنان آسمان

The fat of your eye is two dirham's in weight:
the light of its spirit to the lofty region of the sky.

نور بی‌این چشم می‌بیند به خواب
چشم بی‌این نور چه بود جز خراب

The light sees in dream without this eye:
without this light what would the eye be but ruined?

جان ز ریش و سبلت تن فارغ است
لیك تن بی‌جان بود مردار و پست

The spirit is unconcerned with the heard and moustache of the body,
but without the spirit the body is a carcass and vile.

بار نامه‌ی روح حیوانی است این
پیشتر رو روح انسانی ببین

Such is the magnificence of the animal spirit:
advance farther, behold the human spirit.

بگذر از انسان هم و از قال و قیل
تا لب دریای جان جبرئیل

Pass beyond Man and disputation
unto the shore of the sea of the spirit of Gabriel.

بعد از آنت جان احمد لب گزد
جبرئیل از بیم تو واپس خزد

After that, the, spirit of Ahmad will bite your lip,
and Gabriel will creep back in fear of you,

گوید ار آیم به قدر یك كمان
من به سوی تو بسوزم در زمان

And will say, "If I come one bow's length towards you,
I shall be instantly consumed."

آشفتن آن غلام از نارسیدن جواب رقعه از قبل پادشاه

How the slave was indignant because no reply to his letter arrived from the king.

این بیابان خود ندارد پا و سر
بی‌جواب نامه خسته‌ست آن پسر

Truly this desert has no head or foot.
That youth, without a reply to his letter, is aggrieved

كای عجب چونم نداد آن شه جواب
یا خیانت كرد رقعه بر ز تاب

And says, "Oh, it is a wonder. How did the king give me no reply?
Or the carrier of the letter behaved treacherously because of the torment,

رقعه پنهان كرد و ننمود آن به شاه
كاو منافق بود و آبی زیر كاه

And concealed the letter and did not show it to the king;
for he was a hypocrite and a piece of water beneath straw.

رقعه‌ی دیگر نویسم ز آزمون
دیگری جویم رسول ذو فنون

I will write another letter by way of test
and seek another accomplished messenger."

بر امیر و مطبخی و نامه بر
عیب بنهاده ز جهل آن بی‌خبر

That heedless man ignorantly puts the blame on the Amir
and the steward and the letter-carrier.

هیچ گرد خود نمی‌گردد كه من
كژروی كردم چو اندر دین شمن

Never does he go round about himself and say,
"I have acted perversely, like the idolater in religion."

کژ وزیدن باد بر سلیمان علیه السلام به سبب زلت او

How the wind blew perversely against Solomon, on whom be peace, because of his lapse.

باد بر تخت سلیمان رفت کژ
پس سلیمان گفت بادا کژ مغژ

The wind moved perversely against Solomon's throne.
Then Solomon said, "O wind, do not creep perversely."

باد هم گفت ای سلیمان کژ مرو
ور روی کژ از کژم خشمین مشو

The wind too said, "Do not move perversely, O Solomon;
and if you move perversely, be not angry at my perverseness.

این ترازو بهر این بنهاد حق
تا رود انصاف ما را در سبق

God set up these scales for the purpose
that justice might be done to us in eternity.

از ترازو کم کنی من کم کنم
تا تو با من روشنی من روشنم

You give short measure, I will give short measure;
so long as you are honest with me, I am honest."

همچنین تاج سلیمان میل کرد
روز روشن را بر او چون لیل کرد

Likewise, Solomon's tiara swerved to one side
and made the bright day as night to him.

گفت تاجا کژ مشو بر فرق من
آفتابا کم مشو از شرق من

He said, "O tiara, do not become awry on my head:
O sun, do not decline from my orient."

راست می‌کرد او به دست آن تاج را
باز کژ می‌شد بر او تاج ای فتی

He was putting the tiara straight with his hand,
the tiara always became awry for him again, O youth.

هشت بارش راست کرد و گشت کژ
گفت تاجا چیست آخر کژ مغژ

Eight times he straightened it, and it became awry.
He said, "Why, what is the matter, O tiara? Do not sag crookedly."

گفت اگر صد ره کنی تو راست من
کژ روم چون کژ روی ای موتمن

It replied, "If you put me straight a hundred times,
I go awry since you go awry, O trusted one."

پس سلیمان اندرونه راست کرد
دل بر آن شهوت که بودش کرد سرد

Then Solomon put straight his inward part:
he made his heart cold to the lust which it had.

بعد از آن تاجش همان دم راست شد
آن چنان که تاج را می‌خواست شد

Thereupon his tiara immediately became straight
and such as he wished it to be.

بعد از آنش کژ همی‌کرد او به قصد
تاج وا می‌گشت تارك جو به قصد

Afterwards he was purposely making it awry,
the tiara always returned purposely, seeking the crown of his head.

هشت کرت کژ بکرد آن مهترش
راست می‌شد تاج بر فرق سرش

Eight times did that prince make it awry,
and did it become straight on the crown of his head.

تاج ناطق گشت کای شه ناز کن
چون فشاندی پر ز گل پرواز کن

The tiara began to speak, saying, "O king, display pride:
since you have shaken your wings free from the clay, take flight.

نیست دستوری کز این من بگذرم
پرده‌های غیب این بر هم درم

I have no permission to pass beyond this
and tear to pieces the veils of the mystery of this.

بر دهانم نه تو دست خود ببند
مر دهانم را ز گفت ناپسند

Lay your hand on my mouth:
shut my mouth from unacceptable speech."

پس ترا هر غم که پیش آید ز درد
بر کسی تهمت منه بر خویش گرد

Do not you, then, whatever grief befalls you,
resentfully accuse any one: turn upon yourself.

ظن مبر بر دیگری ای دوستکام
آن مکن که می‌سگالید آن غلام

Do not think evil of another, O you who gratify the desire of your friend:
do not do that which that slave was meditating—

گاه جنگش با رسول و مطبخی
گاه خشمش با شهنشاه سخی

Now his quarrel with the messenger and the steward,
now his anger against the generous emperor.

همچو فرعونی که موسی هشته بود
طفلکان خلق را سر می‌ربود

You are like Pharaoh, who had left Moses
and was taking off the heads of the people's babes:

آن عدو در خانه‌ی آن کوردل
او شده اطفال را گردن گسل

The enemy was in the house of that blind-hearted man,
he was cutting the necks of the children.

تو هم از بیرون بدی با دیگران
و اندرون خوش گشته با نفس گران

You also are bad to others outside,
while you have become complaisant to the grievous self within.

خود عدویت اوست قندش می‌دهی
و ز برون تهمت به هر کس می‌نهی

It is your enemy indeed; you are giving it candy,
while outside you are accusing every one.

همچو فرعونی تو کور و کوردل
با عدو خوش بی‌گناهان را مذل

You are like Pharaoh, blind and blind-hearted:
complaisant to your enemy and treating the guiltless with ignominy.

چند فرعونا کشی بی‌جرم را
می‌نوازی مر تن پر غرم را

How long, O Pharaoh, will you slay the innocent
and pamper your noxious body?

عقل او بر عقل شاهان می‌فزود
حکم حق بی‌عقل و کورش کرده بود

His understanding was superior to that of kings:
God's ordainment had made him without understanding and blind.

مهر حق بر چشم و بر گوش خرد
گر فلاطون است حیوانش کند

God's seal upon the eye and ear of the intelligence
makes him an animal, if he is a Plato.

حکم حق بر لوح می‌آید پدید
آن چنان که حکم غیب بایزید

God's ordainment comes into view on the tablet
in such wise as Bayazid's prediction of the future event.

شنیدن شیخ ابو الحسن خرقانی خبر دادن بایزید را از بود او و احوال او

How Shaykh Abu 'l-Hasan, may God be well-pleased with him, heard Bayazid's announcement of his coming into existence and of what should happen to him.

همچنان آمد که او فرموده بود
بو الحسن از مردمان آن را شنود

It came to pass just as he had said.
Bu 'l-Hasan heard from the people that,

که حسن باشد مرید و امتم
درس گیرد هر صباح از تربتم

"Hasan will be my disciple and my true follower,
and will receive lessons from my tomb at every dawn."

گفت من هم نیز خوابش دیده‌ام
و ز روان شیخ این بشنیده‌ام

He said, "I have also seen him in a dream
and have heard this from the spirit of the Shaykh."

هر صباحی رو نهادی سوی گور
ایستادی تا ضحی اندر حضور

Every dawn he would set his face towards the grave
and stand in attention till the forenoon,

یا مثال شیخ پیشش آمدی
یا که بی‌گفتی شکالش حل شدی

And either the apparition of the Shaykh would come to him,
or without anything spoken his difficulty would be solved,

تا یکی روزی بیامد با سعود
گورها را برف نو پوشیده بود

Till one day he came auspiciously:
the graves were covered with new-fallen snow.

توی بر تو برفها همچون علم
قبه قبه دید و شد جانش به غم

He saw the snows, wreath on wreath like flags, mound on mound;
and his soul was grieved.

بانگش آمد از حظیره‌ی شیخ حی
ها انا ادعوك کی تسعی الی

From the shrine of the living Shaykh came to him a cry,
"Listen, I call you that you may run to me.

هین بیا این سو بر آوازم شتاب
عالم ار برف است روی از من متاب

Hey, come quickly in this direction, towards my voice:
if the world is snow, do not turn your face away from me."

حال او ز آن روز شد خوب و بدید
آن عجایب را که اول می‌شنید

From that day his state became excellent,
and he saw those wondrous things which at first he was hearing.

رقعه‌ی دیگر نوشتن آن غلام پیش شاه چون جواب آن رقعه‌ی اول نیافت

How the slave wrote another letter to the king when he received no reply to the first letter.

نامه‌ی دیگر نوشت آن بد گمان
پر ز تشنیع و نفیر و پر فغان

That evil-thinking one wrote another letter,
full of vituperation and clamour and loud complaint.

که یکی رقعه نبشتم پیش شه
ای عجب آن جا رسید و یافت ره

He said, "I wrote a letter to the king;
oh, I wonder if it arrived there and found its way."

آن دگر را خواند هم آن خوب خد
هم نداد او را جواب و تن بزد

The fair-cheeked read that second one also,
and as before he gave him no reply and kept silence.

خشك می‌آورد او را شهریار
او مکرر کرد رقعه پنج بار

The king was withholding all favour from him:
he repeated the letter five times.

گفت حاجب آخر او بنده‌ی شماست
گر جوابش بر نویسی هم رواست

"After all," said the chamberlain,
"he is your slave: if you write a reply to him, it is fitting.

از شهی تو چه کم گردد اگر
بر غلام و بنده اندازی نظر

What diminution of your sovereignty will occur
if you cast looks on your slave and servant?"

گفت این سهل است اما احمق است
مرد احمق زشت و مردود حق است

He said, "This is easy; but he is fool:
a foolish man is foul and rejected of God.

گر چه آمرزم گناه و زلتش
هم کند بر من سرایت علتش

Though I pardon his sin and fault,
his disease will infect me also.

صد کس از گرگین همه گرگین شوند
خاصه این گر خبیث ناپسند

From an itchy person a whole hundred become itchy,
especially this loathsome reprobate itch

گر کم عقلی مبادا گبر را
شوم او بی‌آب دارد ابر را

May the itch, lack of intelligence, not befall the infidel
His ill-starredness keeps the cloud rainless.

نم نبارد ابر از شومی او
شهر شد ویرانه از بومی او

On account of his ill-starredness the cloud sheds no moisture:
by his owlishness the city is made a desert.

از گر آن احمقان طوفان نوح
کرد ویران عالمی را در فضوح

Because of the itch of those foolish ones
the Flood of Noah devastated a whole world in disgrace.

گفت پیغمبر که احمق هر که هست
او عدوی ماست و غول ره زن است

The Prophet said, 'Whoever is foolish,
he is our enemy and a ghoul who waylays.

هر که او عاقل بود او جان ماست
روح او و ریح او ریحان ماست

Whoso is intelligent, he is our soul:
his breeze and wind is our sweet basil.'

عقل دشنامم دهد من راضیم
ز انکه فیضی دارد از فیاضیم

Intelligence revile me, I am well-pleased, because it possesses something
that has emanated from my emanative activity.

نبود آن دشنام او بی‌فایده
نبود آن مهمانی‌اش بی‌مایده

Its revilement is not without use,
its hospitality is not without a table;

احمق ار حلوا نهد اندر لبم
من از آن حلوای او اندر تبم

If the fool put sweetmeat on my lip,
I am in a fever from his sweetmeat."

این یقین دان گر لطیف و روشنی
نیست بوسه‌ی کون خر را چاشنی

If you are goodly and enlightened, know this for sure,
kissing the arse of an ass has no savour.

سبلتت گنده کند بی‌فایده
جامه از دیگش سیه بی‌مایده

He uselessly makes your moustache fetid;
your dress is blackened by his kettle without a table.

مایده عقل است نی نان و شوا
نور عقل است ای پسر جان را غذا

Intelligence is the table, not bread and roast-meat:
the light of intelligence, O son, is the nutriment for the soul.

نیست غیر نور آدم را خورش
از جز آن جان نیابد پرورش

Man has no food but the light:
the soul does not obtain nourishment from aught but that.

زین خورشها اندك اندك باز بر
کاین غذای خر بود نه آن حر

Little by little cut off from these foods—
for these are the nutriment of an ass, not that of a free man—

تا غذای اصل را قابل شوی
لقمه‌های نور را آکل شوی

So that you may become capable of the original nutriment
and may eat habitually the dainty morsels of the light

عکس آن نور است کاین نان نان شده‌ست
فیض آن جان است کاین جان جان شده‌ست

It is the reflection of that light that this bread has become bread;
it is the overflowing of that soul that this soul has become soul.

چون خوری یك بار از مأکول نور
خاك ریزی بر سر نان و تنور

When you eat once of the light
you will pour earth over the bread and oven

عقل دو عقل است اول مکسبی
که در آموزی چو در مکتب صبی

Intelligence consists of two intelligences;
the former is the acquired one which you learn, like a boy at school,

از کتاب و اوستاد و فکر و ذکر
از معانی و ز علوم خوب و بکر

From book and teacher and reflection and memory,
and from concepts, and from excellent and virgin sciences

عقل تو افزون شود بر دیگران
لیك تو باشی ز حفظ آن گران

Your intelligence becomes superior to others;
but through preserving that you are heavily burdened.

لوح حافظ باشی اندر دور و گشت
لوح محفوظ اوست کاو زین در گذشت

You, in wandering and going about, are a preserving tablet;
the preserved tablet is he that has passed beyond this.

عقل دیگر بخشش یزدان بود
چشمه‌ی آن در میان جان بود

The other intelligence is the gift of God:
its fountain is in the midst of the soul.

چون ز سینه آب دانش جوش کرد
نه شود گنده نه دیرینه نه زرد

When the water of knowledge gushes from the breast,
it does not become fetid, old or yellow;

ور ره نبعش بود بسته چه غم
کاو همی‌جوشد ز خانه دم‌به‌دم

And if its way of issue be stopped, what harm?
For it gushes continually from the house

عقل تحصیلی مثال جویها
کان رود در خانه‌ای از کویها

The acquired intelligence is like the conduits
which run into a house from the streets:

راه آبش بسته شد شد بی‌نوا
از درون خویشتن جو چشمه را

Its water-way is blocked, it is without any supply.
Seek the fountain from within yourself!

قصهٔ آنک کسی با کسی مشورت می‌کرد گفتش مشورت با دیگری کن که من عدوی توام

Story that someone was consulting another, who said, "Consult someone else, for I am your enemy."

مشورت می‌کرد شخصی با کسی
کز تردد وا رهد وز محبسی

A certain person was consulting someone
that he might be delivered from perplexity and from a quandary.

گفت ای خوشنام غیر من بجو
ماجرای مشورت با او بگو

"O man of good name," he replied;
"seek another, not me, and explain to him the matter for consultation.

من عدویم مر ترا با من مپیچ
نبود از رای عدو پیروز هیچ

I am an enemy to you: do not attach yourself to me;
one is never successful from the counsel of an enemy.

رو کسی جو که ترا او هست دوست
دوست بهر دوست لا شك خیر جوست

Go; seek one who is a friend to you:
undoubtedly a friend seeks good for his friend.

من عدویم چاره نبود کز منی
کژ روم با تو نمایم دشمنی

I am an enemy: it is inevitable that from egoism
I should go crookedly and show enmity towards you.

حارسی از گرگ جستن شرط نیست
جستن از غیر محل ناجستنی است

It is not a condition to demand of a wolf the task of a watchman:
to demand from the wrong place is a negation of the demand.

من ترا بی‌هیچ شکی دشمنم
من ترا کی ره نمایم ره زنم

Without any doubt I am an enemy to you:
how should I show you the way? I am a highwayman.

هر که باشد همنشین دوستان
هست در گلخن میان بوستان

Whoever is sitting with friends
is amidst a flower-garden in a bath-furnace.

هر که با دشمن نشیند در زمن
هست او در بوستان در گولخن

Whoever in the world sits with an enemy,
he is in a bath-furnace in a flower-garden.

دوست را مازار از ما و منت
تا نگردد دوست خصم و دشمنت

Vex not your friend by egoism,
lest your friend become your adversary and enemy.

خیر کن با خلق بهر ایزدت
یا برای راحت جان خودت

Do good to the people for your God’s sake
or for the peace of your own soul,

تا هماره دوست بینی در نظر
در دلت ناید ز کین ناخوش صور

That you may always see friendly in your sight,
and that ugly ideas arising from hatred may not come into your heart.

چون که کردی دشمنی پرهیز کن
مشورت با یار مهر انگیز کن

Since you have behaved with enmity, abstain:
consult a friend who arouses affection.”

گفت می‌دانم ترا ای بو الحسن
که تویی دیرینه دشمن دار من

He replied, “I know you, O Bu ’l-Hasan,
to be one who has long deemed me an enemy;

لیك مرد عاقلی و معنوی
عقل تو نگذاردت که کژ روی

But you are a reasonable and spiritual man:
your reason will not allow you to go crookedly.”

طبع خواهد تا کشد از خصم کین
عقل بر نفس است بند آهنین

The nature desires to take revenge on its adversary:
the reason is an iron chain upon the flesh.

آید و منعش کند وادار دش
عقل چون شحنه‌ست در نیك و بدش

It comes and prevents it and restrains it:
the reason is like a police-inspector for it in its good and evil.

عقل ایمانی چو شحنه‌ی عادل است
پاسبان و حاکم شهر دل است

The reason that is allied to Faith is like a just police-inspector:
it is the guardian and magistrate of the city of the heart.

همچو گربه باشد او بیدار هوش
دزد در سوراخ ماند همچو موش

It is mentally alert like a cat:
the thief remains in the hole, like a mouse.

در هر آن جا که بر آرد موش دست
نیست گربه یا که نقش گربه است

Wherever the mouse gets the upper hand,
no cat is there, or there is the form of a cat.

گربه‌ی چه شیر شیر افکن بود
عقل ایمانی که اندر تن بود

What cat? The Faith-regarding reason which is in the body
is the lion that overthrows the lions.

غره‌ی او حاکم درندگان
نعره‌ی او مانع چرندگان

Its roar is the magistrate of the tearing animals;
its shout is the preventer of the browsing animals.

شهر پر دزد است و پر جامه کنی
خواه شحنه باش گو و خواه نی

The city is full of thieves and clothes-robbers,
let there be a police-inspector if you will, or let there be none.

امیر کردن رسول علیه الصلاة و السلام جوان هذیلی را بر سریه ای
که در آن پیران و جنگ آزمودگان بودند

How the Prophet, on whom be peace, appointed a youth of Hudhayl to be commander of an expeditionary force in which there were elders and veteran warriors.

یك سریه می‌فرستادی رسول
بهر جنگ کافر و دفع فضول

The Prophet was sending a force
to fight against the unbelievers and repel insolence.

یك جوانی را گزید او از هذیل
میر لشکر کردش و سالار خیل

He chose a youth of Hudhayl
and appointed him commander of the army and leader of the cavalry.

اصل لشکر بی‌گمان سرور بود
قوم بی‌سرور تن بی‌سر بود

The foundation of an army is unquestionably the chief in command:
a people without a chief are a body without a head.

این همه که مرده و پژمرده‌ای
ز آن بود که ترك سرور کرده‌ای

That you are dead and decrepit—
all this is because you have abandoned the chief.

از کسل و ز بخل و ز ما و منی
می‌کشی سر خویش را سر می‌کنی

On account of laziness and avarice and egoism
you are drawing your head back and making yourself the head.

همچو استوری که بگریزد ز بار
او سر خود گیرد اندر کوهسار

Like the beast that flees from the burden:
it takes its head into the mountains.

صاحبش در پی دوان کای خیره‌سر
هر طرف گرگی است اندر قصد خر

Its master is running after it, crying, “O giddy-headed one,
on every side there is a wolf in quest of an ass.

گر ز چشمم این زمان غایب شوی
پیشت آید هر طرف گرگ قوی

If you disappear now from mine eye,
the mighty wolf will approach you from every direction.

استخوانت را بخاید چون شکر
که نبینی زندگانی را دگر

He will chew your bones like sugar,
so that you will never see life again.

آن مگیر آخر بمانی از علف
آتش از بی‌هیزمی گردد تلف

Do not suppose that; at any rate you will be left without fodder:
fire is extinguished by lack of faggots.

هین بمگریز از تصرف کردنم
و ز گرانی بار که جانت منم

Beware! Do not flee from my control
and from the heaviness of the burden, for I am your soul.”

تو ستوری هم که نفست غالب است
حکم غالب را بود ای خود پرست

You also are a beast, for your carnal soul predominates:
the predominant determines, O worshipper of self.

خر نخواندت اسب خواندت ذو الجلال
اسب تازی را عرب گوید تعال

The Almighty did not call you an ass, He called you a horse:
the Arabs say to the Arab horse “*ta‘āl*” (“come”).

میر آخور بود حق را مصطفی
بهر استوران نفس پر جفا

Mustafa was God’s stable-overseer for the beasts,
the iniquitous carnal soul.

قُلْ تَعالَوْا گفت از جذب کرم
تا ریاضتتان دهم من رایضم

Moved by lovingkindness, He said, “Say, *‘ta‘ālaw* (come),
to the end that I may train you: I am the trainer.’”

نفسها را تا مروض کرده‌ام
زین ستوران بس لگدها خورده‌ام

“Since I have trained the carnal souls,
I have suffered many kicks from these beasts.

هر کجا باشد ریاضت باره‌ای
از لگدهایش نباشد چاره‌ای

Wherever there is one fond of training,
he has no means of avoiding kicks.

لاجرم اغلب بلا بر انبیاست
که ریاضت دادن خامان بلاست

Of necessity the most affliction falls on the prophets,
for it is an affliction to give training to the raw.

سکسکانید از دمم یرغا روید
تا یواش و مرکب سلطان شوید

You are stumbling along: at my word go at a jog-trot
that you may become gentle and be suitable for the king to ride.

قُلْ تَعالَوْا قُلْ تَعالَوْا گفت رب
ای ستوران رمیده از ادب

The Lord said, '*Say, Come, say, Come*,
O beasts that have shied away from discipline.

گر نیایند ای نبی غمگین مشو
ز آن دو بی‌تمکین تو پر از کین مشو

If they come not, O Prophet, be not grieved:
be not full of hatred on account of those two without steadfastness.'"

گوش بعضی زین تعالواها کر است
هر ستوری را صطبلی دیگر است

The ears of some are deaf to these *ta'ālaw*:
every beast has a different stable.

منهزم گردند بعضی زین ندا
هست هر اسبی طویله‌ی او جدا

Some are put to flight by this call:
the stall of every horse is separate.

منقبض گردند بعضی زین قصص
ز انکه هر مرغی جدا دارد قفص

Some are chagrined by this story,
for every bird has a separate cage.

خود ملایك نیز ناهمتا بدند
زین سبب بر آسمان صف صف شدند

Even the angels too were not peers:
for this reason they formed diverse ranks in Heaven.

کودکان گر چه به یك مکتب درند
در سبق هر یك ز یك بالاترند

Children, though they are at one school,
surpass each other in lessons.

مشرقی و مغربی را حسهاست
منصب دیدار حس چشم راست

Sense-perceptions are possessed by Easterner and Westerner,
the function of sight belongs to the ocular sense.

صد هزاران گوشها گر صف زنند
جمله محتاجان چشم روشنند

Though a hundred thousand ears are arrayed in rank,
they all are in need of the clear eye.

باز صف گوشها را منصبی
در سماع جان و اخبار و نبی

Again, the ranks of ears have a function in respect of hearing the Spirit
and the Traditions and the Revelation.

صد هزاران چشم را آن راه نیست
هیچ چشمی از سماع آگاه نیست

A hundred thousand eyes do not possess that avenue:
no eye is acquainted with hearing.

همچنین هر حس یك یك می‌شمر
هر یکی معزول از آن کار دگر

Similarly, enumerate each sense, one by one:
each one is removed from the work of another.

پنج حس ظاهر و پنج اندرون
ده صف‌اند اندر قیام الصافون

The five external and the five internal senses
are in ten ranks in the standing posture of *the ranked*.

هر کسی کاو از صف دین سرکش است
می‌رود سوی صفی کان ناخوش است

Anyone who draws back from the rank of religion
will go into the rank that is behind.

تو ز گفتار تَعالَوْا کم مکن
کیمیای بس شگرف است این سخن

Do not make little of the Word *ta'ālaw* (come):
this Word is an exceedingly great elixir.

گر مسی گردد ز گفتارت نفیر
کیمیا را هیچ از وی وامگیر

If a copper turn away in repugnance from your saying,
by no means withhold the elixir from him.

این زمان گر بست نفس ساحرش
گفت تو سودش کند در آخرش

If his magician-like soul has bound him at the present time,
your saying will profit him in his latter end.

قُلْ تَعالَوْا قُلْ تَعالَوْا ای غلام
هین که ان الله یدعو للسلام

O slave, *say, Come, say, Come*: take heed,
for verily *God invites unto the Peace.*

خواجه باز آ از منی و از سری
سروری جو کم طلب کن سروری

Then come back, sire, from egoism and headship:
seek a leader, do not desire leadership.

اعتراض کردن معترضی بر رسول علیه الصلاة و السلام بر امیر کردن آن هذیلی

How an objector objected to the Prophet's—on whom be peace—appointing the man of Hudhayl to be commander.

چون پیمبر سروری کرد از هذیل
از برای لشکر منصور خیل

When the Prophet appointed a leader from Hudhayl
for the army whose troops were divinely aided,

بو الفضولی از حسد طاقت نداشت
اعتراض و لا نسلم بر فراشت

An insolent fellow, through envy, could not endure:
he raised objection and opposition.

خلق را بنگر که چون ظلمانی‌اند
در متاع فانیی چون فانی‌اند

Behold humankind, how dark they are,
and how they are perishing in a perishable piece of goods.

از تکبر جمله اندر تفرقه
مرده از جان زنده اندر مخرقه

On account of pride they all are in separation,
dead to the spirit, living in deception.

این عجب که جان به زندان اندر است
و آنگهی مفتاح زندانش به دست

It is wonderful that the spirit is in prison,
and then the key of the prison is in its hand!

پای تا سر غرق سرگین آن جوان
می‌زند بر دامنش جوی روان

That youth is plunged in dung from head to foot;
the flowing river is touching his skirt!

دایما پهلو به پهلو بی‌قرار
پهلوی آرامگاه و پشت دار

Always moving restlessly from side to side beside the place of repose
and the couch where he might recline!

نور پنهان است و جستجو گواه
کز گزافه دل نمی‌جوید پناه

The light is hidden, and search is the evidence,
for the heart does not seek shelter in vain.

گر نبودی حبس دنیا را مناص
نه بدی وحشت نه دل جستی خلاص

If this world's prison had no refuge, neither would there be
any feeling of aversion nor would the heart seek release.

وحشتت همچون موکل می‌کشد
که بجو ای ضال منهاج رشد

Your aversion is dragging you along, like a custodian, saying,
"O man astray, seek the path of righteousness."

هست منهاج و نهان در مکمن است
یافتش رهن گزافه جستن است

The path is there, but it is hidden in a secret place:
its discovery is in pawn to seeking in vain.

تفرقه جویان جمع اندر کمین
تو در این طالب رخ مطلوب بین

Separation is secretly in quest of union:
in this seeker do you discern the face of the sought.

مردگان باغ برجسته ز بن
کان دهنده‌ی زندگی را فهم کن

The dead of the orchard spring up from the root, saying,
“Perceive the Giver of life!”

چشم این زندانیان هر دم به در
کی بدی گر نیستی کس مژده‌ور

How should the eyes of these prisoners be always on beyond,
if there were no bringer of the good news?

صد هزار آلودگان آب جو
کی بدندی گر نبودی آب جو

How should there be a hundred thousand befouled ones seeking water,
if there were no water in the river?

بر زمین پهلوت را آرام نیست
ز ان که در خانه لحاف و بستری است

There is no rest for your side upon the earth,
know that there is a coverlet and mattress at home.

بی‌مقر گاهی نباشد بی‌قرار
بی‌خمار اشکن نباشد این خمار

Without a resting-place there would not be the restless; without that which
takes away the headache of intoxication, there would not be this headache.

گفت نه نه یا رسول الله مکن
سرور لشکر مگر شیخ کهن

He said, “Nay, nay, O Messenger of God,
do not appoint any but an old Shaykh to be chief of the army.

یا رسول الله جوان ار شیر زاد
غیر مرد پیر سر لشکر مباد

O Messenger of God, if the youth is lion-born,
may none but an old man be head of the army!

هم تو گفتستی و گفت تو گوا
پیر باید پیر باید پیشوا

You too have said, and your word is witness,
‘The leader must be old, must be old.’

یا رسول الله در این لشکر نگر
هست چندین پیر و از وی پیشتر

O Messenger of God, look on this army,
there are so many elders and superior to him.”

زین درخت آن برگ زردش را مبین
سیبهای پخته‌ی او را بچین

Do not regard the yellow leaves of this tree,
pick its ripe apples.

برگهای زرد او خود کی تهی است
این نشان پختگی و کاملی است

How, in truth, are its yellow leaves colourless?
This is the sign of maturity and perfection.

برگ زرد ریش و آن موی سپید
بهر عقل پخته می‌آرد نوید

The yellow leaf of the beard and his white hair
bring tidings of joy on account of his mature intelligence.

برگهای نو رسیده سبزفام
شد نشان آن که آن میوه ست خام

The newly-arrived green-coloured leaves
signify that this fruit is unripe.

برگ بی‌برگی نشان عارفی است
زردی زر سرخ رویی صارفی است

The provision of leaflessness is the sign of being a gnostic;
the yellowness of gold is the money-changer’s ruddy face.

آن که او گل عارض است ار نو خط است
او به مکتب گاه مخبر نو خط است

If he that is rosy-cheeked has fresh down,
he has just begun to learn writing in the school of knowledge.

حرفهای خط او کژمژ بود
مزمن عقل است اگر تن می‌دود

The letters of his handwriting are very crooked: he is a cripple
in respect of intelligence, though his body moves with agility.

پای پیر از سرعت ار چه باز ماند
یافت عقل او دو پر بر اوج راند

Although an old man’s feet are deprived of rapid movement,
his intelligence has gotten two wings and has sped to the zenith.

گر مثل خواهی به جعفر در نگر
داد حق بر جای دست و پاش پر

If you wish for an example, look at Jafar:
God gave him wings instead of hands and feet.

بگذر از زر کاین سخن شد محتجب
همچو سیماب این دلم شد مضطرب

Cease speaking of gold pallor, for this topic is recondite:
this heart of mine has become agitated like quicksilver.

ز اندرونم صد خموش خوش نفس
دست بر لب می‌زند یعنی که بس

From within me a hundred sweet-breathing silent ones
put their hands on their lips, signifying, "It is enough."

خامشی بحر است و گفتن همچو جو
بحر می‌جوید ترا جو را مجو

Silence is the sea, and speech is like the river.
The sea is seeking you: do not seek the river.

از اشارتهای دریا سر متاب
ختم کن و الله اعلم بالصواب

Do not turn your head away from the indications given by the sea:
conclude—and God best knows the right course.

همچنین پیوسته کرد آن بی‌ادب
پیش پیغمبر سخن ز آن سرد لب

That irreverent made no pause in the words in this fashion
from those cold lips in the presence of the Prophet.

دست می‌دادش سخن او بی‌خبر
که خبر هرزه بود پیش نظر

Words were assisting him; he was ignorant
that hearsay is mere babble in the presence of sight.

این خبرها از نظر خود نایب است
بهر حاضر نیست بهر غایب است

Indeed, these matters of hearsay are a substitute for sight:
they are not for him who is present, for him who is absent.

هر که او اندر نظر موصول شد
این خبرها پیش او معزول شد

Whoever has been caused to attain unto sight,
before him these matters of hearsay are idle.

چون که با معشوق گشتی همنشین
دفع کن دلالگان را بعد از این

When you have sat down beside your beloved,
after this banish the *dallala* (the old women who act as go-betweens)

هر که از طفلی گذشت و مرد شد
نامه و دلاله بر وی سرد شد

When any one has passed beyond childhood and has become a man,
the letter and the *dallala* become irksome to him.

نامه خواند از پی تعلیم را
حرف گوید از پی تفهیم را

He reads letters, for the purpose of teaching;
he utters words, for the purpose of making understand.

پیش بینایان خبر گفتن خطاست
کان دلیل غفلت و نقصان ماست

It is wrong to speak by hearsay in the presence of those who see,
for it is a proof of our heedlessness and deficiency.

پیش بینا شد خموشی نفع تو
بهر این آمد خطاب أنصتوا

In the presence of the seer silence is to your advantage:
on this account came the allocution, *be silent*.

گر بفرماید بگو بر گوی خوش
لیک اندک گو دراز اندر مکش

If he bids you speak, speak gladly,
but say little and do not draw out to length;

ور بفرماید که اندر کش دراز
همچنین شرمین بگو با امر ساز

And if he bid you draw them out to length,
speak with the same modesty and comply with his command,

همچنین که من در این زیبا فسون
با ضیاء الحق حسام الدین کنون

Even as I now, in this goodly enchantment,
with Ziya 'l-Haqq Husamu'din.

چون که کوته می‌کنم من از رشد
او به صد نوعم به گفتن می‌کشد

When I am cutting short concerning righteousness,
he draws me on to speak by a hundred kinds.

ای حسام الدین ضیای ذو الجلال
چون که می‌بینی چه می‌جویی مقال

O Husamu'ddin, Radiance of the Almighty,
inasmuch as you see, why do you seek speech?

این مگر باشد ز حب مشتهی
اسقنی خمرا و قل لی انها

Perchance this demand may arise from love for the Desired One,
"Give me wine to drink and tell me that it is."

بر دهان تست این دم جام او
گوش می‌گوید که قسم گوش کو

At this moment His cup is at your mouth, ear says,
"Where is the ear's portion?"

قسم تو گرمی است نك گرمی و مست
گفت حرص من از این افزون‌تر است

Your portion is the heat: lo, you are heated and intoxicated.
It replied, "My greed is greater than this."

جواب گفتن مصطفی علیه الصلاة و السلام اعتراض کننده را

How Mustafa, on whom be peace, answered the objector.

در حضور مصطفای قند خو
چون ز حد برد آن عرب از گفت‌وگو

When that Arab carried disputation
beyond bounds in the presence of sweet-tempered Mustafa,

آن شه وَ النَّجْمِ و سلطان عبس
لب گزید آن سَرد دم را گفت بس

That king of *Wa 'l-Najm* and that sultan of *Abas* bit his lip
and said to the silly prater, "Enough!"

دست می‌زد بهر منعش بر دهان
چند گویی پیش دانای نهان

He was putting his hand on his mouth to prevent him,
"How long will you speak in the presence of one who knows the occult?"

پیش بینا برده‌ای سرگین خشك
که بخر این را به جای ناف مشك

You have brought dry ordure to one endowed with vision,
saying, "Buy this instead of a musk-bag."

بعر را ای گنده مغز گنده مخ
زیر بینی بنهی و گویی که اخ

O you of stinking brain and stinking marrow,
you place camel's dung beneath your nose and say, "Oh, delicious!"

اخ اخی برداشتی ای گیج گاج
تا که کالای بدت یابد رواج

O squinting crazy fool, you have exclaimed in delight,
"Oh, oh," that your bad wares may find a ready sale,

تا فریبی آن مشام پاك را
آن چریده‌ی گلشن افلاك را

And that you may deceive that pure organ of smell,
that which pastures in the celestial rose-garden.

حلم او خود را اگر چه گول ساخت
خویشتن را اندکی باید شناخت

Though his forbearance has feigned to be stupid,
one must know one's self a little.

دیگ را گر باز ماند امشب دهن
گربه را هم شرم باید داشتن

If tonight the mouth of the cooking-pot is left open,
yet the cat must have discretion.

خویشتن گر خفته کرد آن خوب فر
سخت بیدار است دستارش مبر

If that glorious one has feigned to be asleep, he is very much awake:
do not carry off his turban.

چند گویی ای لجوج بی‌صفا
این فسون دیو پیش مصطفی

How long, O contumacious man devoid of (spiritual) excellence,
will you utter these Devil's enchantments in the presence of God's elect one?

صد هزاران حلم دارند این گروه
هر یکی حلمی از آنها صد چو کوه

This company has a hundred thousand forbearances,
every one of which is as a hundred mountains.

حلمشان بیدار را ابله کند
زیرك صد چشم را گمره کند

Their forbearance makes a fool of the wary
and causes the keen-witted man with a hundred eyes to lose his way.

حلمشان همچون شراب خوب نغز
نغز نغزك بر رود بالای مغز

Their forbearance, like fine choice wine,
mounts by nice degrees up to the brain.

مست را بين ز آن شراب پر شگفت
همچو فرزين مست كژ رفتن گرفت

Behold the man drunken with that marvellous wine:
the drunken man has begun to move crookedly like the queen.

مرد برنا ز آن شراب زود گير
در ميان راه می‌افتد چو پير

From that quickly-catching wine
the youth is falling in the middle of the road, like an aged man.

خاصه اين باده كه از خم بلی است
نه ميی كه مستی او يك شبی است

Especially this wine which is from the jar of *Bala*—
not the wine whereof the intoxication lasts one night;

آنك آن اصحاب كهف از نقل و نقل
سيصد و نه سال گم كردند عقل

That from which, at dessert and in migration, the Men of the Cave
lost their reason for three hundred and nine years.

ز آن زنان مصر جامی خورده‌اند
دستها را شرحه شرحه كرده‌اند

The women of Egypt drank one cup of that
and cut their hands to pieces.

ساحران هم سكر موسی داشتند
دار را دل دار می‌انگاشتند

The magicians too had the intoxication of Moses:
they deemed the gallows to be their beloved.

جعفر طيار ز آن می بود مست
ز آن گرو می‌كرد بی‌خود پا و دست

Jafar-i Tayyar was drunk with that wine:
therefore, being beside himself, he was pawning his feet and hands.

قصه‌ی سبحانی ما اعظم شانی گفتن بايزيد و اعتراض مريدان و جواب او مر ايشان را نه بطريق گفت زبان بلكه از راه عيان

Story of Bayazid's—may God sanctify his spirit—saying, "Glory to me! How grand is my estate!" and the objection raised by his disciples, and how he gave them an answer to this, not by the way of speech but by the way of vision.

با مريدان آن فقير محتشم
بايزيد آمد كه نك يزدان منم

That venerable dervish, Bayazid, came to his disciples, saying,
"Lo, I am God."

گفت مستانه عيان آن ذو فنون
لا اله الا انا ها فاعبدون

That master of the sciences said plainly in drunken fashion,
"Listen, there is no god but I, so worship me."

چون گذشت آن حال گفتندش صباح
تو چنين گفتی و اين نبود صلاح

When that ecstasy had passed, they said to him at dawn,
"You said such and such, and this is impiety."

گفت اين بار ار كنم من مشغله
كاردها بر من زنيد آن دم هله

He said, "This time, if I make a scandal,
come on at once and dash knives into me.

حق منزه از تن و من با تنم
چون چنين گويم ببايد كشتنم

God transcends the body, and I am with the body:
you must kill me when I say a thing like this."

چون وصيت كرد آن آزاد مرد
هر مريدی كاردی آماده كرد

When that freeman gave the injunction,
each disciple made ready a knife.

مست گشت او باز از آن سغراق زفت
آن وصيتهاش از خاطر برفت

Again he became intoxicated by that potent flagon:
those injunctions vanished from his mind.

نقل آمد عقل او آواره شد
صبح آمد شمع او بی‌چاره شد

The Dessert came: his reason became distraught.
The Dawn came: his candle became helpless.

عقل چون شحنه‌ست چون سلطان رسید
شحنه‌ی بی‌چاره در کنجی خزید

Reason is like the prefect: when the sultan arrives,
the helpless prefect creeps into a corner.

عقل سایه‌ی حق بود حق آفتاب
سایه را با آفتاب او چه تاب

Reason is the shadow of God: God is the sun:
what power has the shadow to resist His sun?

چون پری غالب شود بر آدمی
گم شود از مرد وصف مردمی

When a genie prevails over a man,
the attributes of humanity disappear from the man.

هر چه گوید آن پری گفته بود
زین سری ز آن آن سری گفته بود

Whatsoever he says, that genie will have said it: the one who belongs
to this side will have spoken from the one who belongs to yonder side.

چون پری را این دم و قانون بود
کردگار آن پری خود چون بود

Since a genie has this influence and rule,
how indeed must be the Creator of that genie!

اوی او رفته پری خود او شده
ترك بی‌الهام تازی گو شده

His "he" is gone: he has in truth become the genie:
the Turk, without Divine inspiration, has become a speaker of Arabic.

چون بخود آید نداند یك لغت
چون پری را هست این ذات و صفت

When he comes to himself, he does not know a word.
Inasmuch as a genie has this essence and quality,

پس خداوند پری و آدمی
از پری کی باشدش آخر کمی

Then how, pray, should the Lord of genie and man
have inferiority to the genie?

شیر گیر ار خون نره شیر خورد
تو بگویی او نکرد آن باده کرد

If a pot-valiant fellow has drunk the blood of a fierce lion,
you will say that the wine did it, not he;

ور سخن پردازد از زر کهن
تو بگویی باده گفته است آن سخن

And if he fashion words of old gold,
you will say that the wine has spoken those words.

باده‌ای را می بود این شر و شور
نور حق را نیست آن فرهنگ و زور

A wine has this disturbance and commotion:
has not the Light of God that virtue and potency

که ترا از تو بکل خالی کند
تو شوی پست او سخن عالی کند

To make you entirely empty of self, you should be laid low
and He should make the Word lofty?

گر چه قرآن از لب پیغمبر است
هر که گوید حق نگفت او کافر است

Though the *Qur'an* is from the lips of the Prophet —
if any one says God did not speak it, he is an infidel.

چون همای بی‌خودی پرواز کرد
آن سخن را بایزید آغاز کرد

When the *huma* of selflessness took wing,
Bayazid began those words.

عقل را سیل تحیر در ربود
ز آن قوی‌تر گفت کاول گفته بود

The flood of bewilderment swept away his reason:
he spoke more strongly than he had spoken at first,

نیست اندر جبه‌ام الا خدا
چند جویی بر زمین و بر سما

"Within my mantle there is naught but God:
how long will you seek on the earth and in heaven?"

آن مریدان جمله دیوانه شدند
کاردها در جسم پاکش می‌زدند

All the disciples became frenzied
and dashed their knives at his holy body.

هر یکی چون ملحدان گرد کوه
کارد می‌زد پیر خود را بی‌ستوه

Like the heretics of Girdakuh,
everyone was ruthlessly stabbing his spiritual Director.

هر که اندر شیخ تیغی می‌خلید
باژگونه از تن خود می‌درید

Everyone who plunged a dagger into the Shaykh
was reversely making a gash in his own body.

یك اثر نه بر تن آن ذو فنون
و آن مریدان خسته و غرقاب خون

There was no mark on the body of that possessor of the sciences,
while those disciples were wounded and drowned in blood.

هر که او سوی گلویش زخم برد
حلق خود ببریده دید و زار مرد

Whoever aimed a blow at his throat saw his own throat cut,
and died miserably;

و انکه او را زخم اندر سینه زد
سینه‌اش بشکافت و شد مرده‌ی ابد

And whoever inflicted a blow on his breast, his breast was split,
and he became dead for ever;

و آن که آگه بود از آن صاحب قران
دل ندادش که زند زخم گران

And he that was acquainted with that emperor of high fortune,
his heart did not consent to strike a heavy blow,

نیم دانش دست او را بسته کرد
جان ببرد الا که خود را خسته کرد

Half-knowledge tied his hand;
he saved his life and only wounded himself.

روز گشت و آن مریدان کاسته
نوحه‌ها از خانه‌شان برخاسته

Day broke, and the disciples were thinned:
wails of lamentation arose from their house.

پیش او آمد هزاران مرد و زن
کای دو عالم درج در یك پیرهن

Thousands of men and women came to him, saying,
"O you in whose single shirt the two worlds are contained,

این تن تو گر تن مردم بدی
چون تن مردم ز خنجر گم شدی

If this body of yours were a human body, it would have been destroyed,
like a human body, by the daggers."

با خودی با بی‌خودی دوچار زد
با خود اندر دیده‌ی خود خار زد

A self-existent one encountered a selfless one in combat:
the self-existent one drove a thorn into his own eye.

ای زده بر بی‌خودان تو ذو الفقار
بر تن خود می‌زنی آن هوش دار

O you who stab the selfless ones with the sword,
you are stabbing your own body with it. Beware!

ز انکه بی‌خود فانی است و ایمن است
تا ابد در ایمنی او ساکن است

For the selfless one has passed away and is safe:
he is dwelling in safety for ever.

نقش او فانی و او شد آینه
غیر نقش روی غیر آن جای نه

His form has passed away and he has become a mirror:
naught is there but the form of the face of another.

گر کنی تف سوی روی خود کنی
ور زنی بر آینه بر خود زنی

If you spit, you spit at your own face;
and if you strike at the mirror, you strike at yourself;

ور ببینی روی زشت آن هم تویی
ور ببینی عیسی و مریم تویی

And if you see an ugly face, it is you;
and if you see Jesus and Mary, it is you.

او نه این است و نه آن او ساده است
نقش تو در پیش تو بنهاده است

He is neither this nor that: he is simple:
he has placed your image before you.

چون رسید اینجا سخن لب در ببست
چون رسید اینجا قلم در هم شکست

When the discourse reached this point, it closed its lips;
when the pen reached this point, it broke to pieces.

لب ببند ار چه فصاحت دست داد
دم مزن و الله اعلم بالرشاد

Close your lips: though eloquence is at your command,
do not breathe a word—and God best knows the right way.

بر کنار بامی ای مست مدام
پست بنشین یا فرود آ و السلام

O you who are drunk with the wine, you are on the edge of the roof:
sit down or descend, and peace be with you!

هر زمانی که شدی تو کامران
آن دم خوش را کنار بام دان

Every moment when you enjoy,
deem that delightful moment to be the edge of the roof.

بر زمان خوش هراسان باش تو
همچو گنجش خفیه کن نه فاش تو

Be trembling for the delightful moment:
conceal it like a treasure, do not divulge it.

تا نیاید بر ولا ناگه بلا
ترس ترسان رو در آن مکمن هلا

Lest calamity suddenly befall plighted love, take heed,
go very fearfully into that place of ambush.

ترس جان در وقت شادی از زوال
ز آن کنار بام غیب است ارتحال

The spirit's fear of loss at the moment of enjoyment
is departure from the hidden roof-edge.

گر نمی‌بینی کنار بام راز
روح می‌بیند که هستش اهتزاز

If you do not see the mysterious roof-edge,
the spirit is seeing, for it is shuddering.

هر نکالی ناگهان کان آمده ست
بر کنار کنگره‌ی شادی بده ست

Every sudden chastisement that has come to pass
has taken place on the edge of the turret of enjoyment.

جز کنار بام خود نبود سقوط
اعتبار از قوم نوح و قوم لوط

Indeed there is no fall except the edge of the roof:
warning from the people of Noah and the people of Lot.

بیان سبب فصاحت و بسیار گویی آن فضول به خدمت رسول علیه الصلاة و السلام

Explaining the cause of the eloquence and loquacity of that impertinent man in the presence of the Prophet, on whom be peace.

پرتو مستی بی‌حد نبی
چون بزد هم مست و خوش گشت آن غبی

When the ray of the Prophet's boundless intoxication struck,
that stupid fellow also became drunken and merry.

لاجرم بسیار گو شد از نشاط
مست ادب بگذاشت آمد در خباط

Of course, in consequence of glee he became loquacious:
the intoxicated man neglected respect and began to rave.

نه همه جا بی‌خودی شر می‌کند
بی‌ادب را می چنان تر می‌کند

Not on every occasion does selflessness work mischief,
wine makes the unmannerly person more so.

گر بود عاقل نکو فر می‌شود
ور بود بد خوی بدتر می‌شود

If he be intelligent, he becomes decorous;
and if he be evil-natured, he becomes worse.

لیك اغلب چون بدند و ناپسند
بر همه می را محرم کرده‌اند

But since the majority are evil and reprobate,
wine has been forbidden to all.

بیان رسول علیه السلام سبب تفضیل و اختیار کردن او آن هذیلی را به امیری و سر لشکر ی بر پیران و کار دیده‌گان

How the Prophet, on whom be peace, explained the cause of his preferring and choosing the man of Hudhayl as commander and chief of the army over the heads of the elders and veterans.

حکم اغلب راست چون غالب بدند
تیغ را از دست ره زن بستدند

Cases are decided by the general rule: since the majority are evil,
the sword was taken away from the hand of the highwayman.

گفت پیغمبر که ای ظاهر نگر
تو مبین او را جوان و بی‌هنر

The Prophet said, "O you who look on externals,
do not regard him as a youth and unskilled.

ای بسا ریش سیاه و مرد پیر
ای بسا ریش سپید و دل چو قیر

Oh, there is many a black beard and the man old;
oh, there is many a white beard with a heart as pitch.

عقل او را آزمودم بارها
کرد پیری آن جوان در کارها

Often have I tested his understanding:
that youth has shown age in affairs.

پیر پیر عقل باشد ای پسر
نه سپیدی موی اندر ریش و سر

O son, the old is the old in understanding:
it is not whiteness of the hair in the beard and on the head.

از بلیس او پیرتر خود کی بود
چون که عقلش نیست او لاشی بود

How should he be older than Iblis?
When he lacks understanding, he is good-for-naught.

طفل گیرش چون بود عیسی نفس
پاك باشد از غرور و از هوس

Suppose he is a child: when he has the breath of Jesus
is purged of vainglory and vain desire?

آن سپیدی مو دلیل پختگی است
پیش چشم بسته کش کوته تگی است

That whiteness of hair is a proof of maturity to the bandaged eye
that has little penetration.

آن مقلد چون نداند جز دلیل
در علامت جوید او دایم سبیل

Since the blind imitator recognises nothing but proof,
he continually seeks the way in the sign

بهر او گفتیم که تدبیر را
چون که خواهی کرد بگزین پیر را

For his sake we have said,
'When you wish to plan, choose an elder.'

آن که او از پرده‌ی تقلید جست
او به نور حق ببیند آن چه هست

He who has escaped from the separation of blind imitation
sees by the light of God that which is.

نور پاکش بی‌دلیل و بی‌بیان
پوست بشکافد در آید در میان

Without proof and without exposition
the pure Light cleaves its skin and enters into the middle.

پیش ظاهر بین چه قلب و چه سره
او چه داند چیست اندر قوصره

To one who regards the appearance, what is the adulterated and genuine coin?
How should he know what is in the date-basket?

ای بسا زر سیه کرده به دود
تا رهد از دست هر دزدی حسود

Oh, there is much gold made black with smoke
that it may be saved from the hands of every envious thief.

ای بسا مس زر اندوده به زر
تا فرو شد آن به عقل مختصر

Oh, there is much copper gilded with gold,
that he may sell it to small understanding.

ما که باطن بین جمله‌ی کشوریم
دل ببینیم و به ظاهر ننگریم

We, who see the inward of the whole world,
see the heart and look not on the outward form."

قاضیانی که به ظاهر می‌تنند
حکم بر اشکال ظاهر می‌کنند

The cadis who are concerned with the outward form
give judgement according to outward appearances.

چون شهادت گفت و ایمانی نمود
حکم او مومن کند این قوم زود

When he (the suspect) has uttered the profession of the Faith and has shown
some true belief, at once these people pronounce him a true believer.

بس منافق کاندر این ظاهر گریخت
خون صد مومن به پنهانی بریخت

There is many a hypocrite who has taken refuge in this out ward form
and has shed the blood of a hundred true believers in secret.

جهد کن تا پیر عقل و دین شوی
تا چو عقل کل تو باطن بین شوی

Endeavour to become old in intelligence and religion
that you may become, like the Universal Intelligence, a seer of the inward.

از عدم چون عقل زیبا رو گشاد
خلعتش داد و هزارش نام داد

When the beauteous Intelligence unveiled its face from non-existence,
He gave it a robe of honour and a thousand names.

کمترین ز آن نامهای خوش نفس
اینکه نبود هیچ او محتاج کس

Of those sweet-breathing names the least is this;
that it is not in need of any one.

گر به صورت وا نماید عقل رو
تیره باشد روز پیش نور او

If the Intelligence displays its face in visible form,
day will be dark beside its light;

ور مثال احمقی پیدا شود
ظلمت شب پیش او روشن بود

And if the shape of foolishness becomes visible,
beside it the darkness of night will be radiant,

کاو ز شب مظلم‌تر و تاری‌تر است
لیك خفاش شقی ظلمت خر است

For it is darker and more murky than night;
but the miserable bat is a buyer of darkness.

اندك اندك خوی کن با نور روز
ور نه خفاشی بمانی بی‌فروز

Little by little accustom yourself to the daylight;
else you will remain a bat deprived of splendour.

عاشق هر جا شکال و مشکلی است
دشمن هر جا چراغ مقبلی است

He is the lover of every place where there is difficulty and perplexing doubt,
and the enemy of every place where there is the lamp of felicity

ظلمت اشکال ز آن جوید دلش
تا که افزون‌تر نماید حاصلش

His heart seeks the darkness of perplexity
in order that his acquirements may seem greater,

تا ترا مشغول آن مشکل کند
و ز نهاد زشت خود غافل کند

So that he may preoccupy you with that difficult question
and make you oblivious of his own evil nature.

علامت عاقل تمام و علامت نیم عاقل و مرد تمام و نیم مرد و علامت شقی مغرور لاشی

The marks of the wholly intelligent and the half-intelligent and the whole man and the half-man and the deluded worthless wretch doomed to perdition.

عاقل آن باشد که او با مشعله است
او دلیل و پیشوای قافله است

The intelligent man is he who has the lamp:
he is the guide and leader of the caravan.

پی رو نور خود است آن پیش رو
تابع خویش است آن بی‌خویش رو

That leader is one who goes after his own light:
that selfless traveller is the follower of himself.

مومن خویش است و ایمان آورید
هم بدان نوری که جانش زو چرید

He is the one that puts faith in himself;
and do you too put faith in the light on which his soul has browsed.

دیگری که نیم عاقل آمد او
عاقلی را دیده‌ی خود داند او

The other, who is the half-intelligent,
deems an intelligent person to be his eye,

دست در وی زد چو کور اندر دلیل
تا بدو بینا شد و چست و جلیل

And has clutched him as the blind man clutches the guide,
so that through him he has become seeing and active and illustrious

و آن خری کز عقل جو سنگی نداشت
خود نبودش عقل و عاقل را گذاشت

But the ass who had not a single barley-corn’s weight of intelligence,
who possessed no intelligence himself and forsook the intelligent,

ره نداند نه کثیر و نه قلیل
ننگش آید آمدن خلف دلیل

Knows neither much nor little of the way
disdains to go behind the guide,

می‌رود اندر بیابان دراز
گاه لنگان آیس و گاهی به تاز

He is journeying in a long wilderness,
now limping in despair and now at a run.

شمع نه تا پیشوای خود کند
نیم شمعی نه که نوری کد کند

He has neither a candle, that he should make it his leader,
nor half a candle, that he should beg a light.

نیست عقلش تا دم زنده زند
نیم عقلی نه که خود مرده کند

He has neither intelligence, that he should breathe the breath of the living,
nor has he a half-intelligence, that he should make himself dead.

مرده‌ی آن عاقل آید او تمام
تا بر آید از نشیب خود به بام

He becomes wholly dead in the man of intelligence
that he may ascend from his own low place to the roof.

عقل کامل نیست خود را مرده کن
در پناه عاقلی زنده سخن

You have not perfect intelligence, make yourself dead
under the protection of an intelligent man whose words are living.

زنده نی تا هم دم عیسی بود
مرده نی تا دمگه عیسی شود

He is not living, that he should breathe in accord with Jesus,
nor is he dead, that he should become a channel for the breath of Jesus.

جان کورش گام هر سو می‌نهد
عاقبت نجهد ولی بر می‌جهد

His blind spirit is stepping in every direction:
it will not escape in the end, but it is leaping up.

قصه‌ی آن آبگیر و صیادان و آن سه ماهی یکی عاقل و یکی نیم عاقل و آن دیگر مغرور و ابله مغفل لاشی و عاقبت هر سه

Story of the lake and the fishermen and the three fishes, one intelligent and one half intelligent and the third deluded, foolish, heedless and good-for-naught; and the end of all three.

قصه‌ی آن آبگیر است ای عنود
که در او سه ماهی اشگرف بود

This, O obstinate man,
is the story of the lake in which there were three great fishes.

در کلیله خوانده باشی لیك آن
قشر قصه باشد و این مغز جان

You will have read it in *Kalîla*, but that is the husk of the story,
while this is the spiritual kernel.

چند صیادی سوی آن آبگیر
بر گذشتند و بدیدند آن ضمیر

Some fishermen passed beside the lake
and saw that concealed.

پس شتابیدند تا دام آورند
ماهیان واقف شدند و هوشمند

Then they hastened to bring the net:
the fishes noticed and became aware.

آن که عاقل بود عزم راه کرد
عزم راه مشکل ناخواه کرد

The intelligent one resolved to journey,
resolved to make the difficult unwelcome journey.

گفت با اینها ندارم مشورت
که یقین سستم کنند از مقدرت

He said, "I will not consult these,
for assuredly they will make me weak in power.

مهر زاد و بود بر جانشان تند
کاهلی و جهلشان بر من زند

Love of their native place and abode holds sway over their souls:
their indolence and ignorance will strike on me."

مشورت را زنده‌ای باید نکو
که ترا زنده کند و آن زنده کو

For consultation, some goodly, living person is required,
that he may make you living; and where is that living one?

ای مسافر با مسافر رای زن
ز انکه پایت لنگ دارد رای‌زن

O traveller, take counsel with a traveller,
for a woman's counsel will keep your foot lame.

از دم حب الوطن بگذر مه‌ایست
که وطن آن سوست جان این سوی نیست

Pass on from the expression, "love of country"; do not stop,
for your country is Yonder, O soul: it is not on this side.

گر وطن خواهی گذر ز آن سوی شط
این حدیث راست را کم خوان غلط

If you desire your country, cross to the other bank of the stream:
do not misread this true *Hadíth*.

سر خواندن وضو کننده اوراد وضو را

The inner meaning of the recitation of the ablutionary prayers by one who performs the ritual ablution

در وضو هر عضو را وردی جدا
آمده‌ست اندر خبر بهر دعا

In the ritual ablution, a separate form of prayer
for each member of the body has been handed down in Tradition.

چون که استنشاق بینی می‌کنی
بوی جنت خواه از رب غنی

When you snuff up water into your nose,
beg of the self-sufficient Lord the scent of Paradise,

تا ترا آن بو کشد سوی جنان
بوی گل باشد دلیل گلبنان

In order that that scent may lead you towards Paradise:
the scent of the rose is the guide to the rose-trees.

چون که استنجا کنی ورد و سخن
این بود یا رب تو زین‌ام پاك کن

When you perform the act of ablution, the form of prayer and words is this:
"O Lord, cleanse me from this.

دست من اینجا رسید این را بشست
دستم اندر شستن جان است سست

My hand has reached this place and washed it,
my hand is weak to wash my spirit.

ای ز تو کس گشته جان ناکسان
دست فضل تست در جانها رسان

O You by whom the spirit of the unworthy is made worthy,
the hand of Your bounty is reaching the spirits.

حد من این بود کردم من لئیم
ز آن سوی حد را نقی کن ای کریم

This I, vile, has done was my limit:
make clean what beyond the limit, O gracious One.

از حدث شستم خدایا پوست را
از حوادث تو بشو این دوست را

O God, I have washed my skin clean of ordure:
You wash this beloved clean of worldly taints."

شخصی به وقت استنجا می‌گفت اللّٰهم ارحنی رایحه الجنة بجای آن که اللّٰهم اجعلنی من التوابین و اجعلنی من المتطهرین که ورد استنجاست و ورد استنجا را به وقت استنشاق می‌گفت عزیزی بشنید و این را طاقت نداشت

A certain person used to say at the time of ablution, "O God, let me smell the sweet odour of Paradise" instead of "O God, make me one of those who repent much, and make me one of those who purify themselves," which is the form of prayer in ablution; and he used to recite the formula proper to ablution at the time of rinsing his nose. A venerable man heard and could not endure it.

آن یکی در وقت استنجا بگفت
که مرا با بوی جنت دار جفت

A certain one said at the time of ablution,
"Unite me with the scent of Paradise!"

گفت شخصی خوب ورد آورده‌ای
لیك سوراخ دعا گم کرده‌ای

A person said, "You have used a good formula,
but you have missed the hole for the prayer.

این دعا چون ورد بینی بود چون
ورد بینی را تو آوردی به کون

Since this prayer was the formula applicable to the nose,
why have you applied the nose-formula to the arse?

رایحه‌ی جنت ز بینی یافت حر
رایحه‌ی جنت کی آید از دبر

One free gets the odour of Paradise from his nose:
how should the odour of Paradise come from the rump?"

ای تواضع برده پیش ابلهان
وی تکبر برده تو پیش شهان

O you who have brought humility into the presence of fools,
and O you who have brought pride into the presence of kings,

آن تکبر بر خسان خوب است و چست
هین مرو معکوس عکسش بند تست

The pride shown to the base is goodly and fitting. Take heed,
do not behave in the reverse manner: the reverse thereof is your bondage.

از پی سوراخ بینی رست گل
بو وظیفه‌ی بینی آمد ای عتل

The rose grew for the sake of the nostrils:
sweet scent is the stipend of the nose, O churl.

بوی گل بهر مشام است ای دلیر
جای آن بو نیست این سوراخ زیر

The scent of the rose is for organs of smell, O bold man:
this hole below is not the place for that scent.

کی از اینجا بوی خلد آید ترا
بو ز موضع جو اگر باید ترا

How should the scent of Paradise come to you from this place?
If you require the scent, seek it from its place.

همچنین حب الوطن باشد درست
تو وطن بشناس ای خواجه نخست

Likewise, "love of country" is right,
first, O master, know your country.

گفت آن ماهی زیرك ره کنم
دل ز رای و مشورتشان بر کنم

That sagacious fish said, "I will journey,
I will withdraw my heart from their advice and counsel."

نیست وقت مشورت هین راه کن
چون علی تو آه اندر چاه کن

'It is no time for counsel. Listen, journey!
Like 'Alí, sigh into the well.

محرم آن آه کمیاب است بس
شب رو و پنهان روی کن چون عسس

Very seldom is there found a fit confidant for that sigh:
go by night and let your movement be hidden, like the night-patrol.

سوی دریا عزم کن زین آبگیر
بحر جو و ترك این گرداب گیر

Set out from this lake towards the sea:
seek the sea and take leave of this whirlpool.

سینه را پا ساخت می‌رفت آن حذور
از مقام با خطر تا بحر نور

That wary fish made its breast a foot
and was going from its perilous abode to the sea of light,

همچو آهو کز پی او سگ بود
می‌دود تا در تنش يك رگ بود

Like the deer of which a dog is in pursuit
and which keeps running so long as there is a single nerve in its body.

خواب خرگوش و سگ اندر پی خطاست
خواب خود در چشم ترسنده کجاست

Hare's sleep with the dog in pursuit is a sin:
how indeed is sleep in the eye of him who has fear?

رفت آن ماهی ره دریا گرفت
راه دور و پهنه‌ی پهنا گرفت

That fish departed and took the way to the sea:
it took the far way and the vast expanse.

رنجها بسیار دید و عاقبت
رفت آخر سوی امن و عافیت

It suffered many afflictions, and in the end
it went after all towards safety and welfare.

خویشتن افکند در دریای ژرف
که نیابد حد آن را هیچ طرف

It cast itself into the deep Sea
whose bound no eye can reach.

پس چو صیادان بیاوردند دام
نیم عاقل را از آن شد تلخ کام

So when the fishermen brought their net,
the half-intelligent was bitterly grieved thereat.

گفت اه من فوت کردم فرصه را
چون نگشتم همره آن رهنما

And said, "Alas, I have lost the opportunity:
how did not I accompany that guide?

ناگهان رفت او و لیکن چون که رفت
می‌ببایستم شدن در پی به تفت

He went off suddenly, but seeing that he went
I ought to have gone after him in hot haste."

بر گذشته حسرت آوردن خطاست
باز ناید رفته یاد آن هباست

It is wrong to regret the past: what is gone will not come back:
to remember it is of no avail.

قصه‌ی آن مرغ گرفته که وصیت کرد که بر گذشته پشیمانی مخور تدارك وقت اندیش و روزگار مبر در پشیمانی

Story of the captive bird which gave the injunctions: do not feel sorrow for what is past, think about taking precaution for the present (need), and do not spend time in repenting.

آن یکی مرغی گرفت از مکر و دام
مرغ او را گفت ای خواجه‌ی همام

A certain man caught a bird by guile and trap:
the bird said to him, "O noble sire,

تو بسی گاوان و میشان خورده‌ای
تو بسی اشتر به قربان کرده‌ای

You have eaten many oxen and sheep;
you have sacrificed many camels;

تو نگشتی سیر از آنها در زمن
هم نگردی سیر از اجزای من

You have never in the world been satisfied by them;
neither will you be satisfied by my limbs.

هل مرا تا که سه پندت بر دهم
تا بدانی زیرکم یا ابلهم

Let me go, that I may bestow on you three counsels,
that you may perceive whether I am wise or foolish.

اول آن پند هم در دست تو
ثانیش بر بام کهگل بست تو

The first of those counsels on your hand,
the second of them on your plastered roof,

و آن سوم پندت دهم من بر درخت
که از این سه پند گردی نیك بخت

And the third counsel I will give you on a tree,
for you will become fortunate through these three counsels.

آنچ بر دست است این است آن سخن
که محالی را ز کس باور مکن

That saying which is on your hand, it is this:
'do not believe an absurdity from any one.'"

بر کفش چون گفت اول پند زفت
گشت آزاد و بر آن دیوار رفت

When it had uttered the first grave counsel on his palm,
it became free and went on the wall,

گفت دیگر بر گذشته غم مخور
چون ز تو بگذشت ز آن حسرت مبر

And said, "The second is, 'do not grieve over the past:
when it has passed from you, do not feel regret for it.'"

بعد از آن گفتش که در جسمم کتیم
ده درم سنگ است یك در یتیم

After that, it said to him, "In my body
is concealed a solitary pearl, ten ounces in weight.

دولت تو بخت فرزندان تو
بود آن گوهر به حق جان تو

By your soul's truth, that jewel was your fortune
and the luck of your children.

فوت کردی در که روزی‌ات نبود
که نباشد مثل آن در در وجود

You have missed the pearl, for it was not your appointed lot—
a pearl the like of which is not in existence."

آن چنان که وقت زادن حامله
ناله دارد، خواجه شد در غلغله

Even as a woman big with child keeps wailing at the time of birth,
so the Khwaja began to cry out clamorously.

مرغ گفتش نی نصیحت کردمت
که مبادا بر گذشته‌ی دی غمت

The bird said to him, "Did not I admonish you, saying,
'Let there be no grief in you for what passed yesterday'?

چون گذشت و رفت غم چون می‌خوری
یا نکردی فهم پندم یا کری

Since it is past and gone, why are you grieving?
Either you did not understand my counsel or you are deaf.

و آن دوم پندت بگفتم کز ضلال
هیچ تو باور مکن قول محال

And the second counsel I gave you,, 'Do not from lack of understanding
put any belief in an absurd statement,'

من نیم خود سه درم سنگ ای اسد
ده درم سنگ اندرونم چون بود

O lion, I myself do not weigh ten ounces:
how should the weight of ten ounces be within me?"

خواجه باز آمد به خود گفتا که هین
باز گو آن پند خوب سومین

The Khwaja came back to himself and said,
"Listen, disclose the third excellent counsel."

گفت آری خوش عمل کردی بدان
تا بگویم پند ثالث رایگان

"Yes," said the bird, "you have made good use of those,
that I should tell the third counsel in vain!"

پند گفتن با جهول خوابناك
تخم افکندن بود در شوره خاك

To give counsel to a sleepy ignoramus
is to scatter seed in nitrous soil.

چاك حمق و جهل نپذیرد رفو
تخم حکمت کم دهش ای پند گو

The rent of folly and ignorance does not admit of being patched up:
do not give the seed of wisdom to him, O counsellor.

چاره اندیشیدن آن ماهی نیم عاقل و خود را مرده کردن

How the half-intelligent fish devised a means and feigned to be dead.

گفت ماهی دگر وقت بلا
چون که ماند از سایه‌ی عاقل جدا

The second fish said in the hour of tribulation,
when he was left sundered from the shadow of the intelligent one,

کاو سوی دریا شد و از غم عتیق
فوت شد از من چنان نیکو رفیق

"He has gone towards the sea and is freed from sorrow:
such a good comrade has been lost to me!

لیك ز آن نندیشم و بر خود زنم
خویشتن را این زمان مرده کنم

But I will not think of that and will attend to myself:
at this time I will feign to be dead.

پس بر آرم اشکم خود بر زبر
پشت زیر و می‌روم بر آب بر

Then I will turn my belly upwards and my back downwards
and will move on the water.

می‌روم بر وی چنان که خس رود
نی بسباحی چنان که کس رود

I will move upon it as weeds move,
not by swimming as a person does.

مرده گردم خویش بسپارم به آب
مرگ پیش از مرگ امن است از عذاب

I will become dead; I will commit myself to the water:
to die before death is to be safe from torment."

مرگ پیش از مرگ امن است ای فتی
این چنین فرمود ما را مصطفی

To die before death is to be safe, O youth:
even so has Mustafa commanded us.

گفت موتوا کلکم من قبل ان
یاتی الموت تموتوا بالفتن

He said, "Die, all of you, before death comes,
else you will die with sore afflictions."

همچنان مرد و شکم بالا فگند
آب می‌بردش نشیب و گه بلند

He died in that manner and threw his belly upwards:
the water was carrying him, now below, now aloft.

هر یکی ز آن قاصدان بس غصه برد
که دریغا ماهی بهتر بمرد

Every one of those pursuers bore great vexation, saying,
"Alas, the best fish is dead."

شاد می‌شد او از آن گفت دریغ
پیش رفت این بازی‌ام رستم ز تیغ

He was made glad by their saying "Alas",
"This trick of mine has come off, I am delivered from the sword."

پس گرفتش یك صیاد ارجمند
پس بر او تف کرد و بر خاکش فگند

Then a worthy fisherman seized him
and spat on him and flung him on the ground.

غلط غلطان رفت پنهان اندر آب
ماند آن احمق همی‌کرد اضطراب

He, rolling over and over, went secretly into the water;
the foolish one remained, moving to and fro in agitation.

از چپ و از راست می‌جست آن سلیم
تا به جهد خویش برهاند گلیم

That simpleton kept leaping about, right and left,
in order that he might save his skin by his own efforts.

دام افکندند و اندر دام ماند
احمقی او را در آن آتش نشاند

They cast the net, and he remained in the net:
foolishness ensconced him in that fire.

بر سر آتش به پشت تابه‌ای
با حماقت گشت او هم خوابه‌ای

On the top of the fire, on the surface of a frying-pan,
he became the bedfellow of Folly.

او همی‌جوشید از تف سعیر
عقل می‌گفتش أ لم یاتك نذیر

He was seething from the heat of the flames:
Reason was saying to him, “*Did not a warner come to you*?”

او همی‌گفت از شکنجه و ز بلا
همچو جان کافران قالُوا بلی

He, from the rack of torture and tribulation,
was replying like the souls of the unbelievers: *they said, “Yea.”*

باز می‌گفت او که گر این بار من
وا رهم زین محنت گردن شکن

Then again he was saying,
“If this time I escape from this neck-breaking affliction,

من نسازم جز به دریایی وطن
آب گیری را نسازم من سکن

I will not make my home except in a sea:
I will not make a lake my dwelling-place.

آب بی‌حد جویم و آمن شوم
تا ابد در امن و صحت می‌روم

I will seek the boundless sea and become safe:
I will go in safety and welfare forever.”

بیان آن که عهد کردن احمق وقت گرفتاری و ندم هیچ وفایی ندارد که وَ لَوْ رُدُّوا لَعادُوا لِما نُهُوا عَنْهُ وَ إِنَّهُمْ لَکاذِبُونَ، صبح کاذب وفا ندارد

Explaining that the promise made by the fool at the moment of seizure and contrition is faithless, for though they should be sent back, they would surely return to that which they were forbidden to do, and verily they are liars. The false dawn keeps not faith.

عقل می‌گفتش حماقت با تو است
با حماقت عهد را آید شکست

Reason was saying to him, “Folly is with you:
with Folly, the promise will be broken.

عقل را باشد وفای عهدها
تو نداری عقل رو ای خربها

The keeping of promises appertains to reason: you have not reason:
Go, O you whose value is that of an ass!

عقل را یاد آید از پیمان خود
پرده‌ی نسیان بدراند خرد

Reason remembers its covenant:
understanding rends the veil of forgetfulness.

چون که عقلت نیست نسیان میر تست
دشمن و باطل کن تدبیر تست

Since you have not reason, forgetfulness is your ruler:
it is your enemy and the bringer-to-naught of your devising.”

از کمی عقل پروانه‌ی خسیس
یاد نارد ز آتش و سوز و حسیس

From deficiency of reason the wretched moth
does not re member the flame and the burning and the sound.

چون که پرش سوخت توبه می‌کند
آز و نسیانش بر آتش می‌زند

When its wings are burnt, it repents;
cupidity and forgetfulness dash it into the flame.

ضبط و درك و حافظی و یادداشت
عقل را باشد که عقل آن را فراشت

Grasp and apprehension and retentiveness and keeping in mind
belong to Reason, for Reason has raised those.

چون که گوهر نیست تابش چون بود
چون مذکر نیست ایابش چون بود

When the pearl is not there, how should its lustre exist?
When there is none to remind, how should he turn back?

این تمنی هم ز بی‌عقلی اوست
که نبیند کان حماقت را چه خوست

Moreover, this wish arises from his want of reason,
for he does not see what the nature of that folly is.

آن ندامت از نتیجه‌ی رنج بود
نه ز عقل روشن چون گنج بود

That contrition was the result of pain, not of Reason
which is bright as a treasure.

چون که شد رنج آن ندامت شد عدم
می‌نیرزد خاك آن توبه و ندم

When the pain departed, that contrition became naught:
that repentance and contrition has not the worth of dust.

آن ندم از ظلمت غم بست بار
پس کلام اللیل یمحوه النهار

That contrition burgeoned from the darkness of pain;
hence day wipes out the words of night

چون برفت آن ظلمت غم گشت خوش
هم رود از دل نتیجه و زاده‌اش

When the darkness of pain is gone and he has become happy,
its result and product also goes from his heart.

می‌کند او توبه و پیر خرد
بانگ لَوْ رُدُّوا لَعادُوا می‌زند

He is making vows of repentance, whilst the Pir, Reason, is crying,
"*Though they should be sent back, they would surely return.*"

در بیان آن که وهم قلب عقل است و ستیزه‌ی اوست، بدو ماند و او نیست و قصه‌ی مجاوبات موسی علیه السلام که صاحب عقل بود با فرعون که صاحب وهم بود

Explaining that illusion is the counterfeit of Reason and in opposition to it, and that though it resembles Reason it is not Reason; and the story of the replies given to each other by Moses, on whom be peace, who was the possessor of Reason, and Pharaoh, who was the possessor of imagination.

عقل ضد شهوت است ای پهلوان
آن که شهوت می‌تند عقلش مخوان

Reason is the contrary of sensuality: O brave man,
do not call Reason that which is attached to sensuality.

وهم خوانش آن که شهوت را گداست
وهم، قلب نقد زرّ عقل هاست

That which is a beggar of sensuality—calls it illusion:
illusion is the counterfeit of the sterling gold of the rational faculties.

بی‌محك پیدا نگردد وهم و عقل
هر دو را سوی محك کن زود نقل

Without a touchstone, imagination and reason are not clearly distinguished:
quickly bring both to the touchstone.

این محك قرآن و حال انبیا
چون محك مر قلب را گوید بیا

The Qur'an and the state of the Prophets are this touchstone:
they, like a touchstone, say to the counterfeit coin, "Come,

تا ببینی خویش را ز آسیب من
که نه‌ای اهل فراز و شیب من

That by contact with me you may see yourself
that you are not worthy of my higher and lower"

عقل را گر اره‌ای سازد دو نیم
همچو زر باشد در آتش او بسیم

If a saw make Reason two halves,
it will be smiling like gold in the fire.

وهم مر فرعون عالم سوز را
عقل مر موسای جان افروز را

Illusion belongs to Pharaoh, the world-incendiary;
Reason to Moses, the spirit-enkindler.

رفت موسی بر طریق نیستی
گفت فرعونش بگو تو کیستی

Moses went on the way of non-existence:
Pharaoh said to him, "Tell me, who are you?"

گفت منِ عقلم رسول ذو الجلال
حجه اللّه‌ام امانم از ضلال

He said, "I am Reason, the messenger of the Almighty:
I am the proof of God, I am the protection against error."

گفت نی خامش رها کن های‌و هو
نسبت و نام قدیمت را بگو

"Nay," said he, "hush, cease from outcry:
tell your ancient lineage and name."

گفت که نسبت مرا از خاکدانش
نام اصلم کمترین بندگانش

"My lineage," he said, "From His dust-pit;
my original name is 'the meanest of His slaves.'

بنده زاده‌ی آن خداوند وحید
زاده از پشت جواری و عبید

I am the slave-born of that unique Lord—
born of the loins of slaves female and male.

نسبت اصلم ز خاك و آب و گل
آب و گل را داد یزدان جان و دل

My original lineage is from earth and water and clay:
God gave unto water and clay a soul and heart.

مرجع این جسم خاکم هم به خاك
مرجع تو هم به خاك ای سهمناك

To earth also will return this earthen body of mine;
to earth you likewise will return, O terrible one.

اصل ما و اصل جمله سرکشان
هست از خاکی و آن را صد نشان

Our origin and the origin of all the proud is from a piece of earth,
and a hundred signs thereof;

که مدد از خاك می‌گیرد تنت
از غذای خاك پیچد گردنت

For your body receives support from the earth,
and from earthly nourishment your neck is wrapped in folds

چون رود جان می‌شود او باز خاك
اندر آن گور مخوف سهمناك

When the spirit departs, it will again become earth
in the dreaded and horrible grave.

هم تو و هم ما و هم اشباه تو
خاك گردند و نماند جاه تو

Both you and we and all who resemble you will become earth,
and your power will remain no more."

گفت غیر این نسب نامیت هست
مر ترا آن نام خود اولیتر است

He said, "You have a name other than this lineage:
truly that name is more proper for you—

بنده‌ی فرعون و بنده‌ی بندگانش
که از او پرورد اول جسم و جانش

'Slave of Pharaoh and slave of his slaves,'
whose body and soul were first nurtured by him,

بنده‌ی یاغی طاغی ظلوم
زین وطن بگریخته از فعل شوم

A hostile, insolent and unrighteous slave,
who fled from this country on account of an ill-omened deed

خونی و غداری و حق ناشناس
هم بر این اوصاف خود می‌کن قیاس

You are a murderer and treacherous and ungrateful:
from just these qualities, for truth, form a judgement.

در غریبی خوار و درویش و خلق
که ندانستی سپاس ما و حق

In exile, despised and poor and threadbare,
since you did not acknowledge gratitude and obligation to me."

گفت حاشا که بود با آن ملیك
در خداوندی کسی دیگر شریك

He said, "Far be it that any other person
should be a partner in Lordship with that King.

واحد اندر ملك او را یار نی
بندگانش را جز او سالار نی

One: He has no associate in Kingship;
His slaves have no master but Him.

نیست خلقش را دگر کس مالکی
شرکتش دعوی کند جز هالکی

His creatures have no other owner: does anyone claim partnership
with Him except one that is doomed to perish?

نقش او کردست و نقاش من اوست
غیر اگر دعوی کند او ظلم جوست

He has made the design, He is my Designer;
if another lay claim, he is a seeker of iniquity.

تو نتانی ابروی من ساختن
چون توانی جان من بشناختن

You cannot fashion my eyebrow:
how can you know my soul?

بلکه آن غدار و آن طاغی تویی
که کنی با حق تو دعوی دویی

Nay, it is you who are the traitor and the insolent one,
for you claim duality with God.

گر بکشتم من عوانی را به سهو
نه برای نفس کشتم نه به لهو

If I inadvertently killed a ruffian,
I killed neither for self's sake nor in sport.

من زدم مشتی و ناگاه او فتاد
آن که جانش خود نبد جانی بداد

I struck a blow with my fist, and he suddenly fell:
one who really had no soul gave up a soul.

من سگی کشتم تو مرسل زادگان
صد هزاران طفل بی‌جرم و زیان

I killed a cur: you the children of him who was sent—
hundreds of thousands of innocent and harmless babes—

کشته‌ای و خونشان در گردنت
تا چه آید بر تو زین خون خوردنت

Have killed, and their blood is on your neck:
consider what shall come upon you because of this blood-drinking of yours.

کشته‌ای ذریت یعقوب را
بر امید قتل من مطلوب را

You have killed the progeny of Jacob—
those sought after in hope of slaying me.

کوری تو حق مرا خود بر گزید
سر نگون شد آن چه نفست می‌پزید

Despite you God Himself chose me out:
that which your soul was concocting was overthrown."

گفت اینها را بهل بی‌هیچ شك
این بود حق من و نان و نمك

He said, "Let these things be without any doubt:
is it due to me and to the bread and salt

که مرا پیش حشر خواری کنی
روز روشن بر دلم تاری کنی

That you should treat me rudely in the presence of the assembled people
and make the bright day dark to my heart?"

گفت خواری قیامت صعب‌تر
گر نداری پاس من در خیر و شر

He said, "The rudely of the Resurrection is more grievous,
if you do not pay regard to me in good and evil.

زخم کیکی را نمی‌تانی کشید
زخم ماری را تو چون خواهی چشید

You cannot bear the bite of a flea:
how will you taste the bite of a snake?

ظاهرا کار تو ویران می‌کنم
لیك خاری را گلستان می‌کنم

In appearance I am ruining your work,
but I am making a thorn into a rose-garden.

بیان آن که عمارت در ویرانی است و جمعیت در پراکندگی است و درستی در شکستگی است و مراد در بی‌مرادی است و وجود در عدم است و علی هذا بقیه الاضداد و الازواج

Explaining that cultivation consists in devastation and composure in distraction and wholeness in brokenness and success in failure and existence in non-existence; and thus the rest of the contraries and pairs

آن یکی آمد زمین را می‌شکافت
ابلهی فریاد کرد و بر نتافت

A certain man came and was cleaving the soil:
a fool cried out and could not control himself,

کاین زمین را از چه ویران می‌کنی
می‌شکافی و پریشان می‌کنی

Saying, 'Why are you ruining this soil,
cleaving and scattering it?'

گفت ای ابله برو بر من مران
تو عمارت از خرابی باز دان

'O fool,' said he, 'depart, do not interfere with me:
recognise cultivation from devastation.

کی شود گلزار و گندمزار این
تا نگردد زشت و ویران این زمین

How should this become a rose-garden or cornfield
till this soil becomes ugly and ruined?

کی شود بستان و کشت و برگ و بر
تا نگردد نظم او زیر و زبر

How should it become orchards and crops and leaves and fruit
till its arrangement is turned upside down?’

تا بنشکافی به نشتر ریش چغز
کی شود نیکو و کی گردید نغز

Till you pierce the pus filled ulcer with a lancet,
how will it become well and how will you become healthy?

تا نشوید خلطهایت از دوا
کی رود شورش کجا آید شفا

Till he cleanses your humours with medicine,
how will the indisposition be removed? How will a cure be effected?

پاره پاره کرده درزی جامه را
کس زند آن درزی علامه را

When a tailor cuts a garment piece by piece,
will any one strike that expert tailor,

که چرا این اطلس بگزیده را
بر دریدی چه کنم بدریده را

Saying, ‘Why have you torn this choice satin?
What can I do with a torn?’

هر بنای کهنه کابادان کنند
نه که اول کهنه را ویران کنند

Whenever they put an old building in good repair,
do not they first ruin the old one?

همچنین نجار و حداد و قصاب
هستشان پیش از عمارتها خراب

Likewise the carpenter, the iron-smith and the butcher—
with them there is destruction before restorations.

آن هلیله و آن بلیله کوفتن
ز آن تلف، گردند معموری تن

The pounding of almond and bastard almond—
by reason of that destruction they become the means of restoring the body.

تا نکوبی گندم اندر آسیا
کی شود آراسته ز آن خوان ما

Until you crush wheat in the mill,
how will our table be garnished with it?

آن تقاضا کرد آن نان و نمك
که ز شستت وارهانم ای سمك

That bread and salt demanded
that I should deliver you, O fish, from the net.

گر پذیری پند موسی وارهی
از چنین شست بد نامنتهی

If you accept the counsel of Moses,
you will escape from such an evil infinite net.

بس که خود را کرده‌ای بنده‌ی هوا
کرمکی را کرده‌ای تو اژدها

Inasmuch as you have made yourself the slave of sensuality,
you have made a petty worm into a dragon.

اژدها را اژدها آورده‌ام
تا به اصلاح آورم من دم‌به‌دم

I have brought a dragon for dragon,
that I may correct breath by breath,

تا دم آن از دم این بشکند
مار من آن اژدها را بر کند

So that the breath of that one may be defeated by the breath of this one,
and that my serpent may destroy that dragon.

گر رضا دادی رهیدی از دو مار
ور نه از جانت برآرد آن دمار

If you submit, you are freed from two serpents;
otherwise, it will bring your spirit to utter perdition.”

گفت الحق سخت استا جادویی
که در افکندی به مکر اینجا دویی

He said, “In truth, you are an exceedingly cunning sorcerer,
for by craft you have introduced duality here.

خلق یکدل را تو کردی دو گروه
جادویی رخنه کند در سنگ و کوه

You have made the unanimous people into two factions:
sorcery makes fissures in rock and mountain.”

گفت هستم غرق پیغام خدا
جادویی کی دید با نام خدا

He said, "I am submerged in the message of God:
who saw sorcery together with the name of God?

غفلت و کفر است مایه‌ی جادوی
مشعله‌ی دین است جان موسوی

The substance of sorcery is forgetfulness and unbelief:
the spirit of Moses is the flaming torch of the religion.

من به جادویان چه مانم ای وقیح
کاز دمم پر رشك می‌گردد مسیح

How do I resemble sorcerers, O impudent one?
For the Messiah is becoming jealous of my breath.

من به جادویان چه مانم ای جنب
که ز جانم نور می‌گیرد کتب

How do I resemble sorcerers, O polluted one?—
for the Books are receiving light from my spirit.

چون تو با پر هوا بر می‌پری
لا جرم بر من گمان آن می‌بری

Since you are soaring on the wings of sensuality,
inevitably you bear that thought against me."

هر که را افعال دام و دد بود
بر کریمانش گمان بد بود

Every one whose actions are those of wild beasts
has ill thoughts against the noble.

چون تو جزو عالمی هر چون بوی
کل را بر وصف خود بینی غوی

Since you are a part of the world, howsoever you are
you deem all to be of the same description as yourself, misguided man.

گر تو بر گردی و بر گردد سرت
خانه را گردنده بیند منظرت

If you whirl round and your head whirl round,
your sight sees the house whirling round;

ور تو در کشتی روی بر یم روان
ساحل یم را همی‌بینی دوان

And if you embark in a ship moving on the sea,
you deem the seashore to be running.

گر تو باشی تنگدل از ملحمه
تنگ بینی جو دنیا را همه

If you are narrow at heart from combat,
you deem the whole atmosphere of the world to be narrow;

ور تو خوش باشی به کام دوستان
این جهان بنمایدت چون گلستان

And if you are happy as your friends would desire,
this world seems to you like a garden of roses.

ای بسا کس رفته تا شام و عراق
او ندیده هیچ جز کفر و نفاق

How many a one has gone as far as Syria and 'Iraq
and has seen nothing but unbelief and hypocrisy;

وی بسا کس رفته تا هند و هری
او ندیده جز مگر بیع و شری

And how many a one has gone as far as India and Herat
and seen nothing but selling and buying;

وی بسا کس رفته ترکستان و چین
او ندیده هیچ جز مکر و کمین

And how many a one has gone as far as Turkistan and China
and seen nothing but deceit and hidden guile!

چون ندارد مدرکی جز رنگ و بو
جمله‌ی اقلیمها را گو بجو

Since he has no object of perception save colour and perfume,
let him seek all the climes,

گاو در بغداد آید ناگهان
بگذرد او زین سران تا آن سران

A cow comes suddenly into Baghdad
and passes from this side to that side,

از همه عیش و خوشیها و مزه
او نبیند جز که قشر خربزه

Of all pleasures and joys and delights
she will see nothing but the rind of a water-melon.

که بود افتاده بر ره یا حشیش
لایق سیران گاوی یا خریش

Straw or hay has fallen on the road,
suitable to his bovine or asinine disposition.

خشك بر ميخ طبيعت چون قديد
بستهءی اسباب جانش لا يزيد

Dry on the nail of nature, like strips of meat,
his spirit, bound with secondary causes, does not grow;

و آن فضای خرق اسباب و علل
هست ارض الله ای صدر اجل

But the spacious realm where means and causes are torn to shreds
is the *earth of God*, O most honourable sire.

هر زمان مبدل شود چون نقش جان
نو به نو بيند جهانی در عيان

It is ever changing, like a picture:
the spirit beholds in clairvoyance a world anew and anew.

گر بود فردوس و انهار بهشت
چون فسردهءی يك صفت شد گشت زشت

Though it is Paradise and the rivers of Eden,
becomes ugly when it is congealed in one aspect.

بيان آن كه هر حس مدركی را از آدمی نيز مدركاتی ديگر است كه از مدركات آن حس ديگر بی‌خبر است چنان كه هر پيشه‌ور استاد، اعجمی كار آن استاد دگر پيشه‌ور است و بی‌خبری او از آن كه وظيفه‌ی او نيست دليل نكند كه آن مدركات نيست، اگر چه به حكم حال منكر بود آن را اما از منكری او اينجا جز بی‌خبری نمی‌خواهيم در اين مقام

Explaining that every percipient sense of man has different objects of perception too, of which the other senses are ignorant, as every skilled craftsman is unfamiliar with the work of those skilled in other crafts; and its ignorance of that which is not its business does not prove that those objects of perception are non-existent. Although it virtually denies them, yet here in this place we only mean by its 'denial' its ignorance.

چنبره‌ی ديد جهان ادراك تست
پرده‌ی پاكان حس ناپاك تست

Your perception is the measure of your vision of the world:
your impure senses are the veil of the pure.

مدتی حس را بشو ز آب عيان
اين چنين دان جامه شوی صوفيان

Wash your senses for a while with the water of clairvoyance:
know that the garment-washing of the Sufis is like this.

چون شدی تو پاك پرده بر كند
جان پاكان خويش برتو می‌زند

When you have become purified, the spirit of the pure ones
will tear off the veil and attach itself to you.

جمله عالم گر بود نور و صور
چشم را باشد از آن خوبی خبر

If the whole world be light and forms,
the eye would be aware of that loveliness.

چشم بستی گوش می‌آری به پيش
تا نمايی زلف و رخساره‌ی بتيش

You have shut the eye and are bringing forward the ear
that you may show unto it the locks and face of an adorable beauty,

گوش گويد من به صورت نگروم
صورت ار بانگی زند من بشنوم

The ear will say, "I do not attend to the form:
if the form utters a cry, I will listen.

عالمم من ليك اندر فن خويش
فن من جز حرف و صوتی نيست بيش

I am skilled, but in my own art:
my art is a word or sound, no more."

هين بيا بينی ببين اين خوب را
نيست در خور بينی اين مطلوب را

"Hey, nose, come and see this beauteous one,"
the nose is not fit for this purpose.

گر بود مشك و گلابی بو برم
فن من اين است و علم و مخبرم

"If there be any musk or rose-water, I will smell it:
this is my art and science and knowledge.

کی ببینم من رخ آن سیم ساق
هین مکن تکلیف ما لیس یطاق

How should I see the face of that silver-calved one?
Take heed, do not lay as a task that which cannot be done."

باز حس کژ نبیند غیر کژ
خواه کژ غژ پیش او یا راست غژ

Again, the crooked sense has naught but crooked perception,
go crookedly into His presence or go straight, as you will.

چشم احول از یکی دیدن یقین
دان که معزول است ای خواجه‌ی معین

Know for sure that the eye of him who sees double
is remote from seeing the Unity, O Khwaja who aides.

تو که فرعونی همه مکری و زرق
مر مرا از خود نمی‌دانی تو فرق

You who are a Pharaoh are wholly deceit and hypocrisy:
you know no difference between me and yourself.

منگر از خود در من ای کژ باز تو
تا یکی تو را نبینی تو دو تو

Do not regard me from yourself, O false-playing man,
that you may not see the single as double.

بنگر اندر من ز من یك ساعتی
تا ورای کون بینی ساحتی

Regard me from me for one moment,
that you may behold a spacious region beyond existence,

وارهی از تنگی و از ننگ و نام
عشق اندر عشق بینی و السلام

And may be delivered from distress, dishonour and renown
and behold love within love, and peace!

پس بدانی چون که رستی از بدن
گوش و بینی چشم می‌داند شدن

Then, when you have been delivered from the body,
you will know that ear and nose can become eye.

راست گفته است آن شه شیرین زبان
چشم گردد مو به موی عارفان

That sweet-tongued king has said with truth
that every hair of gnostics becomes an eye.

چشم را چشمی نبود اول یقین
در رحم بود او جنین گوشتین

Certainly the eye had no eye at first:
it was an embryo of flesh in the womb.

علت دیدن مدان پیه ای پسر
ور نه خواب اندر ندیدی کس صور

Do not deem the fat to be the cause of sight, O son;
otherwise none would see forms in dream.

آن پری و دیو می‌بیند شبیه
نیست اندر دیدگاه هر دو پیه

The genie and the demon see the like,
and there is no fat in the sight-organ of either.

نور را با پیه خود نسبت نبود
نسبتش بخشید خلاق ودود

In fact there was no relationship between light and the fat:
the loving Creator gave them relationship.

آدم است از خاك کی ماند به خاك
جنی است از نار بی‌هیچ اشتراك

Adam is of earth, how does he resemble earth?
The genie is of fire without any participation;

نیست مانند آی آتش آن پری
گر چه اصلش اوست چون می‌بنگری

The genie is not similar to fire,
though when you consider it is his origin.

مرغ از باد است کی ماند به باد
نامناسب را خدا نسبت بداد

The bird is of wind, how does it resemble wind?
God gave relationship to the unrelated.

نسبت این فرعها با اصلها
هست بی‌چون گر چه دادش وصلها

The relation of these derivatives to the originals is ineffable, although He connected them.

آدمی چون زاده‌ی خاك هباست
این پسر را با پدر نسبت کجاست

Since man is born of dust,
where is the relation between this son and his father?

نسبتی گر هست مخفی از خرد
هست بی‌چون و خرد کی پی برد

If there is a relation hidden from the understanding, it is ineffable,
and how should the understanding follow its track?

باد را بی‌چشم اگر بینش نداد
فرق چون می‌کرد اندر قوم عاد

If He did not give the wind vision without eye,
how was it making a distinction among the people of Ad?

چون همی‌دانست مومن از عدو
چون همی‌دانست می را از کدو

How did it know the true believer from the enemy?
How did it know the wine from the gourd-shaped goblet?

آتش نمرود را گر چشم نیست
با خلیلش چون تجشم کردنی است

If the fire of Nimrod has no eye,
how is a taking pains towards Abraham?

گر نبودی نیل را آن نور و دید
از چه قبطی را ز سبطی می‌گزید

If the Nile had not possessed that light and sight,
wherefore should it have picked out the Egyptians from the Israelites?

گر نه کوه و سنگ با دیدار شد
پس چرا داود را او یار شد

If mountain and rock had not been endowed with sight,
then how should it have become a friend to David?

این زمین را گر نبودی چشم جان
از چه قارون را فرو خورد آن چنان

If this earth had not possessed a spiritual eye,
wherefore should it have swallowed Qárún in such a fashion?

گر نبودی چشم دل حنانه را
چون بدیدی هجر آن فرزانه را

If the Moaning Pillar had not possessed the eye of the heart,
how should it have seen the separation of that august one?

سنگ ریزه گر نبودی دیده‌ور
چون گواهی دادی اندر مشت در

If the gravel had not been possessed of an eye,
how should it have given testimony in the closed fist?

ای خرد بر کش تو پر و بالها
سوره بر خوان زلزلت زلزالها

O intellect, unfold your wings and pinions: read the Sura,
when the earth shall be caused to quake with a mighty quaking.

در قیامت این زمین بر نیك و بد
کی ز نادیده گواهیها دهد

At the Resurrection how should this earth
give testimonies concerning good and evil without having seen?

که تحدث حالها و اخبارها
تظهر الارض لنا اسرارها

For *she will relate her* experiences and *informations*:
the earth will reveal her secrets to us.

این فرستادن مرا پیش تو میر
هست برهانی که بد مرسل خبیر

"This sending of me to you, O prince,
is a clear evidence that the Sender was aware

کاین چنین دارو چنین ناسور را
هست در خور از پی میسور را

That such a medicine as this is suitable to such a desperate malady,
for the purpose of success.

واقعاتی دیده بودی پیش از این
که خدا خواهد مرا کردن گزین

Previously you had seen visions
that God would choose me out,

من عصا و نور بگرفته به دست
شاخ گستاخ ترا خواهم شکست

I, having taken the rod and the Light in my hand,
would break your insolent horn.

واقعات سهمگین از بهر این
گونه گونه می‌نمودت رب دین

On this account the Lord of the Judgement was showing unto you
terrible visions of diverse sorts,

در خور سر بد و طغیان تو
تا بدانی کاوست در خور دان تو

Suitable to your evil conscience and your inordinate disobedience,
that you might know that He knows what is proper for you;

تا بدانی کاو حکیم است و خبیر
مصلح امراض درمان ناپذیر

That you might know that He is wise and omniscient
and the healer of irremediable maladies.

تو به تاویلات می‌گشتی از آن
کور و کر کاین هست از خواب گران

Through false interpretations you were made blind and deaf to those visions,
saying, ‘This is caused by heavy slumber’;

و آن طبیب و آن منجم در لمع
دید تعبیرش بپوشید از طمع

And the physician and the astrologer in flashes
saw the explanation of it, but concealed it from greedy motives.

گفت دور از دولت و از شاهی‌ات
که در آید غصه در آگاهی‌ات

He said, ‘Far be it from your empire and kingship
that feeling bad should enter into your consciousness.

از غذای مختلف یا از طعام
طبع شوریده همی‌بیند منام

When the constitution is indisposed by food that disagrees with it
or by rich delicacies, it sees visions in sleep.’

ز انکه دید او که نصیحت جو نه‌ای
تند و خون‌خواری و مسکین خو نه‌ای

Because he perceived that you are not one that desires good counsel,
and that you are violent and blood-drinking and not of lowly nature.

پادشاهان خون کنند از مصلحت
لیك رحمتشان فزون است از عنت

Kings shed blood for righteousness’ sake,
but their mercy is greater than their severity.

شاه را باید که باشد خوی رب
رحمت او سبق دارد بر غضب

The king must have the nature of the Lord:
His mercy has precedence over His wrath.

نه غضب غالب بود مانند دیو
بی‌ضرورت خون کند از بهر ریو

Wrath must not prevail, like the Devil,
he sheds blood unnecessarily for the purpose of guile;

نه حلیمی مخنث‌وار نیز
که شود زن روسپی ز آن و کنیز

Nor, again, an effeminate mildness, for in consequence of that
his wife and handmaids will become harlots.

دیو خانه کرده بودی سینه را
قبله‌ای سازیده بودی کینه را

You had made your breast a house for the Devil,
you had made hatred a *qibla*.

شاخ تیزت بس جگرها را که خست
نك عصایم شاخ شوخت را شکست

Many are the hearts which your sharp horn has wounded:
lo, my rod has broken your forward horn.

حمله بردن این جهانیان بر آن جهانیان و تاختن بردن تا سینور ذر و نسل که سر حد غیب است و غفلت ایشان از کمین که چون غازی به غزا نرود کافر تاختن آورد

How the people of this world attack the people of that world and charge as far as the frontier, namely, generation and propagation, which is the boundary of the Unseen, and how they are unaware of the ambush; for the infidel makes his assault when the holy warrior does not go to war.

حمله بردند اسپه جسمانیان
جانب قلعه و دژ روحانیان

The army of the corporeal ones attacked in the direction
of the fortress and stronghold of the spiritual ones,

تا فرو گیرند بر در بند غیب
تا کسی ناید از آن سو پاك جیب

In order that they might occupy the frontier-pass of the Unseen,
so that no pure spirit should come from that quarter

غازیان حمله‌ی غزا چون کم برند
کافران بر عکس حمله آورند

When the holy warriors do not attack in warfare,
the infidels on the contrary deliver an attack.

غازیان غیب چون از حلم خویش
حمله ناوردند بر تو زشت کیش

When the holy warriors of the Unseen in their forbearance
refrained from delivering an attack on you, man of evil practice,

حمله بردی سوی در بندان غیب
تا نیایند این طرف مردان غیب

You made an attack towards the frontier-passes of the Unseen,
in order that the men of the Unseen should not come in this direction.

چنگ در صلب و رحمها در زدی
تا که شارع را بگیری از بدی

You did lay a hand upon the loins and wombs,
that you might wickedly occupy the thoroughfare of sexual intercourse.

چون بگیری شه رهی که ذو الجلال
بر گشاده‌ست از برای انتسال

How should you occupy the highway
which the Almighty has opened for the purpose of procreation?

سد شدی در بندها را ای لجوج
کوری تو کرد سرهنگی خروج

You did block the passes, O rebellious one,
in despite of you a captain issued forth.

نك منم سرهنگ هنگت بشکنم
نك به نامش نام و ننگت بشکنم

Lo, I am the captain: I will break your power.
Lo, in His name I will break your name and fame.

تو هلا در بندها را سخت بند
چند گاهی بر سبال خود بخند

Come now, close the passes tightly!
Laugh at your moustache a while!

سبلتت را بر کند یك یك قدر
تا بدانی کالقدر یعمی الحذر

The Divine decree will tear out your moustache piecemeal,
that you may know that the Decree makes precaution blind.

سبلت تو تیزتر یا آن عاد
که همی‌لرزید از دمشان بلاد

Is your moustache fiercer than that of Ad,
at whose breath the lands used to tremble?

تو ستیزه روتری یا آن ثمود
که نیامد مثل ایشان در وجود

Are you more contentious in aspect or Thamud,
the like of whom never came into existence?

صد از اینها گر بگویم تو کری
بشنوی و ناشنوده آوری

Though I tell a hundred of these, you are deaf:
you hear and pretend not to have heard.

توبه کردم از سخن کانگیختم
بی‌سخن من داروت آمیختم

I repent of the words which I raised up:
without words, I have mixed for you a medicine

که نهم بر ریش خامت تا پزد
یا بسوزد ریش و ریشه‌ات تا ابد

Which I will place upon your raw sore, that it may be assuaged,
or that your sore and your beard may be burnt unto everlasting,

تا بدانی که خبیر است ای عدو
می‌دهد هر چیز را در خورد او

To the end that you may know that He is omniscient, O enemy:
He gives to everything that which befits it.

کی کژی کردی و کی کردی تو شر
که ندیدی لایقش در پی اثر

When have you done wrong and when have you wrought evil
but you have seen the effect befitting it?

کی فرستادی دمی بر آسمان
نیکیی کز پی نیامد مثل آن

When have you once sent a good deed to Heaven
but the like thereof has followed after?

گر مراقب باشی و بیدار تو
بینی هر دم پاسخ کردار تو

If you will be observant and vigilant,
you will see at every moment the response to your action.

چون مراقب باشی و گیری رسن
حاجتت ناید قیامت آمدن

When you are observant and do grasp the cord,
you need not the coming of the Resurrection.

آن که رمزی را بداند او صحیح
حاجتش ناید که گویندش صریح

He that truly knows an indication
does not need to have it plainly declared to him.

این بلا از کودنی آید ترا
که نکردی فهم نکته و رمزها

This tribulation befalls you from stupidity
in not understanding the subtle hints and indications.

از بدی چون دل سیاه و تیره شد
فهم کن اینجا نشاید خیره شد

When your heart has been blackened and darkened by wickedness,
understand! One ought not to become besotted here;

ور نه خود تیری شود آن تیرگی
در رسد در تو جزای خیرگی

Otherwise, in truth, that darkness will become an arrow,
and the penalty of foolishness will overtake you.

ور نیاید تیر از بخشایش است
نه پی نادیدن آلایش است

And if the arrow doesn't come, it is from bounty;
due to not seeing the defilement

هین مراقب باش گر دل بایدت
کز پی هر فعل چیزی زایدت

Listen; be observant if you would have a heart,
for something is born to you in consequence of every action.

ور ازین افزون ترا همت بود
از مراقب کار بالاتر رود

And if you have an aspiration greater than this,
the enterprise goes beyond the observant,

بیان آن که تن خاکی آدمی همچون آهن نیکو جوهر قابل آیینه‌شدن است تا در او هم در دنیا بهشت و دوزخ و قیامت و غیر آن معاینه بنماید نه بر طریق خیال

Explaining that the earthen body of man, like iron of fine substance, is capable of becoming a mirror, so that therein even in this world Paradise and Hell and the Resurrection et cetera are shown by immediate vision, not in the mode of phantasy.

پس چو آهن گر چه تیره هیکلی
صیقلی کن صیقلی کن صیقلی

Then, though you are dark-bodied like iron,
make a practice of polishing, polishing, polishing,

تا دلت آیینه گردد پر صور
اندر او هر سو ملیحی سیم بر

That your heart may become a mirror full of images,
a lovely therein on every side.

آهن ار چه تیره و بی‌نور بود
صیقلی آن تیرگی از وی زدود

Although the iron was dark and devoid of light,
polishing cleared away the darkness from it.

صیقلی دید آهن و خوش کرد رو
تا که صورتها توان دیدن در او

The iron saw the polishing and made its face fair,
so that images could be seen there.

گر تن خاکی غلیظ و تیره است
صیقلش کن ز انکه صیقل‌گیره است

If the earthen body is gross and dark, polish it—
for it is receptive to the polishing instrument—

تا در او اشکال غیبی رو دهد
عکس حوری و ملك در وی جهد

In order that the forms of the Unseen may appear in it,
and that the reflection of houri and angel may dart into it.

صیقل عقلت بدان دادەست حق
که بدو روشن شود دل را ورق

God has given you the polishing instrument, Reason,
to the end that thereby the leaf of the heart may be made resplendent.

صیقلی را بستەای ای بی‌نماز
و آن هوا را کردەای دو دست باز

You, O prayerless man, have put the polisher in bonds
and have loosed the two hands of sensuality.

گر هوا را بند بنهاده شود
صیقلی را دست بگشاده شود

If bonds be put on sensuality,
the hand of the polisher will be untied.

آهنی کایینه‌ی غیبی بدی
جمله صورتها در او مرسل شدی

A piece of iron that became a mirror of the Unseen—
all the forms would be shot into it.

تیره کردی زنگ دادی در نهاد
این بود یسعون فی الارض الفساد

You made your heart dark and did let the rust into your nature:
this is *they work evil on the earth*.

تا کنون کردی چنین اکنون مکن
تیره کردی آب را افزون مکن

So have you done till now: now do it not.
You have made the water turbid: do not make it more.

برمشوران تا شود این آب صاف
و اندر او بین ماه و اختر در طواف

Do not stir it up: let this water become clear,
and behold the moon and stars circling there.

ز انکه مردم هست همچون آب جو
چون شود تیره نبینی قعر او

For man is like the water of the river:
when it becomes turbid, you cannot see its bottom.

قعر جو پر گوهر است و پر ز در
هین مکن تیره که هست اوصاف حر

The bottom of the river is full of jewels and full of pearls:
take heed, do not make turbid, for it is pure and free.

جان مردم هست مانند هوا
چون به گرد آمیخت شد پرده‌ی سما

The spirit of man resembles air:
when it is mixed with dust, it veils the sky,

مانع آید او ز دید آفتاب
چون که گردش رفت شد صافی و ناب

And prevents from seeing the sun;
when its dust is gone, it becomes pure and undefiled.

با کمال تیرگی حق واقعات
می‌نمودت تا روی راه نجات

Notwithstanding your complete darkness, God was showing you visions
that you might travel the way of deliverance.

باز گفتن موسی علیه السلام اسرار فرعون را و واقعات او را ظهر الغیب تا به خبیری حق ایمان آورد یا گمان برد

How Moses, on whom be peace, declared from the Unseen the secret thoughts and visions of Pharaoh, in order that he might truly believe in the omniscience of God or hold that opinion.

ز آهن تیره به قدرت می‌نمود
واقعاتی که در آخر خواست بود

From the dark iron He, by His power, was showing forth the visions
that should come to pass in the end,

تا کنی کمتر تو آن ظلم و بدی
آن همی‌دیدی و بدتر می‌شدی

In order that you might lessen that injustice and wickedness:
you were seeing those and becoming wicked.

نقشهای زشت خوابت می‌نمود
می‌رمیدی ز آن و آن نقش تو بود

He was showing unto you hideous forms in dream:
you were shrinking back from them, and they were your form;

همچو آن زنگی که در آیینه دید
روی خود را زشت و بر آیینه رید

Like the Ethiopian who saw in the mirror that his face was ugly,
and defecated on the mirror,

که چه زشتی لایق اینی و بس
زشتیم آن تو است ای کور خس

Saying, 'How ugly you are! You are deserving only of this.',
'My ugliness belongs to you, O vile blind one.

این حدث بر روی زشتت می‌کنی
نیست بر من ز انکه هستم روشنی

You are putting this filth on your ugly face:
it is not on me, for I have splendour.'

گاه می‌دیدی لباست سوخته
گه دهان و چشم تو بر دوخته

At one time you were seeing your raiment burnt;
at another time your mouth and eyes stitched up;

گاه حیوان قاصد خونت شده
گه سر خود را به دندان دده

Now an animal seeking your blood;
now your head in the teeth of a wild beast;

گه نگون اندر میان آب ریز
گه غریق سیل خون آمیز تیز

Now upside down in the midst of a latrine;
now sunk in a fierce blood-dyed torrent;

گه ندات آمد از این چرخ نقی
که شقیی و شقیی و شقی

Now from this pure heaven came to you a voice crying,
'You are damned, you are damned, damned';

گه ندات آمد صریحا از جبال
که برو هستی ز اصحاب الشمال

Now from the mountains came to you a voice, plainly, go!
You are one of *the people of the left hand';*

گه ندا می‌آمدت از هر جماد
تا ابد فرعون در دوزخ فتاد

Now from every inanimate thing was coming to you a voice,
'Pharaoh is fallen into Hell for evermore';

زین بترها که نمی‌گویم ز شرم
تا نگردد طبع معکوس تو گرم

Worse things than these, which from shame I will not tell,
lest your perverted nature become hot.

اندکی گفتم به تو ای ناپذیر
ز اندکی دانی که هستم من خبیر

I have told you a little, O you who will not accept:
from a little you may know that I am acquainted.

خویشتن را کور می‌کردی و مات
تا نیندیشی ز خواب و واقعات

You were making yourself blind and dead,
that you might not bethink you of the dreams and visions.

چند بگریزی نك آمد پیش تو
کوری ادراك مکر اندیش تو

How long will you flee? Lo, it is come to you
in despite of your guile-meditating perception.

بیان آن که در توبه باز است

Explaining that the door of repentance is open

هین مکن زین پس فراگیر احتراز
که ز بخشایش در توبه است باز

Listen, do not act henceforth, take precaution,
for through bounty the door of repentance is open.

توبه را از جانب مغرب دری
باز باشد تا قیامت بر وری

From the quarter of the West
a door of repentance is open to mankind till the Resurrection.

تا ز مغرب بر زند سر آفتاب
باز باشد آن در از وی رو متاب

Till the sun lifts up its head from the West,
that door is open: do not avert your face from it.

هست جنت را ز رحمت هشت در
یك در توبه‌ست ز آن هشت ای پسر

By the mercy Paradise has eight doors:
one of those eight is the door of repentance, O son.

آن همه گه باز باشد گه فراز
و آن در توبه نباشد جز که باز

All the others are sometimes open, sometimes shut;
and never is the door of repentance but open.

هین غنیمت دار در باز است زود
رخت آن جا کش به کوری حسود

Come, seize the opportunity: the door is open:
carry your baggage thither at once in despite of the envious.

گفتن موسی علیه السلام فرعون را که از من یك پند قبول کن و چهار فضیلت عوض بستان

How Moses, on whom be peace, said to Pharaoh, "Accept one counsel from me and take four excellent qualities as recompense."

هین ز من بپذیر یك چیز و بیار
پس ز من بستان عوض آن را چهار

Come, accept from me one thing and bring,
and then take from me four as recompense for that."

گفت ای موسی کدام است آن یکی
شرح کن با من از آن یك اندکی

He replied, "O Moses, what is that one thing?
Explain to me a little about that one thing."

گفت آن یك که بگویی آشکار
که خدایی نیست غیر کردگار

"That one thing," said he, "is that you should say publicly
that there is no god but the Maker,

خالق افلاك و انجم بر علا
مردم و دیو و پری و مرغ را

The Creator of the heavenly spheres and of the stars on high
and of man and devil and genie and bird,

خالق دریا و دشت و کوه و تیه
ملکت او بی‌حد و او بی‌شبیه

The Creator of sea and plain and mountain and desert:
His sovereignty is without limit and He is without like."

گفت ای موسی کدام است آن چهار
که عوض بدهی مرا بر گو بیار

He said, "O Moses, what are those four things
that you will give me in recompense? Declare and bring,

تا بود کز لطف آن وعده‌ی حسن
سست گردد چهار میخ کفر من

That perchance, by the favour of that goodly promise,
the crucifixion of my unbelief may be assuaged.

بو که ز آن خوش وعده‌های مغتنم
بر گشاید قفل کفر صد منم

Perchance the lock of my hundred kilos weight of unbelief
may be opened by those fair and desirable promises.

بو که از تاثیر جوی انگبین
شهد گردد در تنم این زهر کین

Perchance, by the effect of the river of honey,
this poison of hatred may be turned into honey in my body;

یا ز عکس جوی آن پاکیزه شیر
پرورش یابد دمی عقل اسیر

Or by the reflection of the river of that pure milk,
captive intelligence may be nourished for a moment;

یا بود کز عکس آن جوهای خمر
مست گردم بو برم از ذوق امر

Or perchance, by the reflection of those rivers of wine,
I may be intoxicated and obtain a scent of the delight of the command;

یا بود کز لطف آن جوهای آب
تازگی یابد تن شوره‌ی خراب

Or perchance, by the favour of those rivers of water,
my barren devastated body may gain refreshment—

شوره‌ام را سبزه‌ای پیدا شود
خار زارم جنت ماوی شود

Some verdure may appear on my barren soil,
my thorn-brake may become the Garden of abode;

بو که از عکس بهشت و چار جو
جان شود از یاری حق یار جو

Perchance, by the reflection of Paradise and the four rivers, my spirit,
through God's befriending, may become a seeker of the Friend,

آن چنانك از عکس دوزخ گشته‌ام
آتش و در قهر حق آغشته‌ام

In the same fashion as from the reflection of Hell
I have become fire and am steeped in the wrath of God.

گه ز عکس مار دوزخ همچو مار
گشته‌ام بر اهل جنت زهر بار

At one moment, from the reflection of the snake of Hell I have become
dropping poison, like a snake, on those who shall dwell in Paradise;

گه ز عکس جوشش آب حمیم
آب ظلمم کرده خلقان را رمیم

At another time, from the reflection of the boiling of the hot water,
the water of my oppression has made the people rotten bones.

من ز عکس زمهریرم زمهریر
یا ز عکس آن سعیرم چون سعیر

From the reflection of the cold of hell (*zamharír*) I am the *zamharír*;
or from the reflection of the sa'ír I am as the *sa'ír*.

دوزخ درویش و مظلومم کنون
وای آن که یابمش ناگه زبون

I am now the Hell of the poor and oppressed:
woe to him whom I suddenly find subject!"

شرح کردن موسی علیه السلام آن چهار فضیلت را جهت پای مزد ایمان فرعون

How Moses, on whom be peace, explained those four excellent qualities as a reward for Pharaoh's coming into the Faith.

گفت موسی کاولین آن چهار
صحتی باشد تنت را پایدار

Moses said, "The first of those four
will be constant health for your body:

این علتهایی که در طب گفته‌اند
دور باشد از تنت ای ارجمند

These maladies that are described in Medicine
will be far from your body, O estimable one.

ثانیا باشد ترا عمر دراز
که اجل دارد ز عمرت احتراز

Secondly, you will have a long life,
for death will be cautious of your life;

وین نباشد بعد عمر مستوی
که به ناکام از جهان بیرون روی

And after a life uniform this will not be
that you will go forth from the world against your will;

بلکه خواهان اجل چون طفل شیر
نه ز رنجی که ترا دارد اسیر

Nay, but desiring death as the sucking babe,
not on account of the pain that holds you captive

مرگ جو باشی ولی نه از عجز رنج
بلکه بینی در خراب خانه گنج

You will be seeking death, but not from painful infirmity;
nay, you will see the treasure in the ruin of the house.

پس به دست خویش گیری تیشه‌ای
می‌زنی بر خانه بی‌اندیشه‌ای

Therefore with your own hand you will take a pick-axe
and smite upon the house without any care;

که حجاب گنج بینی خانه را
مانع صد خرمن این یك دانه را

For you will deem the house to be the barrier to the treasure,
and this single grain to be the obstacle to a hundred wheat-stacks.

پس در آتش افکنی این دانه را
پیش گیری پیشه‌ی مردانه را

This grain, then, you will cast into the fire
and adopt the profession that is worthy of a man."

ای به یك برگی ز باغی مانده
همچو کرمی برگش از رز رانده

O you who because of a single leaf have been left without an orchard,
you are like the worm which a leaf has driven away from the vineyard.

چون کرم این کرم را بیدار کرد
اژدهای جهل را این کرم خورد

When Grace awakened this worm,
this worm devoured the dragon of ignorance.

کرم کرمی شد پر از میوه و درخت
این چنین تبدیل گردد نیك بخت

The worm became a vineyard full of fruit and trees:
even so is the blessed man transformed.

تفسیر کنت کنزا مخفیا فاحببت ان اعرف

Exposition of "I was a hidden treasure, and I desired to be known"

خانه بر کن کاز عقیق این یمن
صد هزاران خانه شاید ساختن

Demolish the house, for a hundred thousand houses
may be made from the cornelian of this Yemen.

گنج زیر خانه است و چاره نیست
از خرابی خانه مندیش و مه‌ایست

The treasure lies beneath the house, and there is no help:
do not be afraid of destroying the house and do not stand still,

که هزاران خانه از یك نقد گنج
تان عمارت کرد بی‌تکلیف و رنج

For from one treasure in hand it is possible to build
a thousand houses without suffering toil and pain.

عاقبت این خانه خود ویران شود
گنج از زیرش یقین عریان شود

In the end this house will fall of itself into ruin
and the treasure beneath it will certainly be uncovered;

لیك آن تو نباشد ز انکه روح
مزد ویران کردن استش آن فتوح

But it will not be yours,
since the spirit receives that gift as wages for destroying.

چون نکرد آن کارمزدش هست لا
لَیْسَ لِلْاِنْسانِ اِلَّا ما سعی

When it has not done that work, its wages are naught:
there is nothing for Man but that which he wrought.

دست خایی بعد از آن تو کای دریغ
این چنین ماهی بد اندر زیر میغ

After that, you will gnaw your hand, saying,
"Alas, a moon like this was under the cloud.

من نکردم آن چه گفتند از بهی
گنج رفت و خانه و دستم تهی

I did not do the good which they told:
the treasure and the house are gone, and my hand is empty."

خانه‌ی اجرت گرفتی و کری
نیست ملك تو به بیعی یا شری

You have rented and hired a house:
it is not your property by any act of sale or purchase.

این کری را مدت او تا اجل
تا در این مدت کنی در وی عمل

The period of this hiring is till death,
in order that you may work in it during this period.

پاره دوزی می‌کنی اندر دکان
زیر این دکان تو مدفون دو کان

You are sewing patches in the shop,
under this shop of your two treasures are buried.

هست این دکان کرایی زود باش
تیشه بستان و تکش را می‌تراش

This shop is held on hire:
be quick, take the pick-axe and break up its foundation,

تا که تیشه ناگهان بر کان نهی
از دکان و پاره دوزی وارهی

That of a sudden you may lay the axe on the mine
and be delivered from the shop and from patch-sewing.

پاره دوزی چیست خورد آب و نان
می‌زنی این پاره بر دلق گران

What is patch-sewing? The drinking of water and the eating of bread:
you are applying these patches to the heavy cloak.

هر زمان می‌درد این دلق تنت
پاره بر وی می‌زنی زین خوردنت

This cloak, your body, is always being torn,
and you are patching it by this eating and drinking of yours.

ای ز نسل پادشاه کامیار
با خود آ زین پاره دوزی ننگ دار

O you who are of the progeny of the fortunate King,
come to yourself, be ashamed of this patch-sewing.

پاره‌ای بر کن از این قعر دکان
تا بر آرد سر به پیش تو دو کان

Tear a patch from off this shop-floor,
in order that two mines may lift up their head before you,

پیش از آن کاین مهلت خانه‌ی کری
آخر آید تو نخورده زو بری

Before this lease of the hired house come to an end
without your having gained any profit from it.

پس ترا بیرون کند صاحب دکان
وین دکان را بر کند از روی کان

Then the owner of the shop will turn you out
and will demolish this shop for the sake of the mine,

تو ز حسرت گاه بر سر می‌زنی
گاه ریش خام خود بر می‌کنی

You at one moment will beat your head in remorse
and at another tear your foolish beard,

کای دریغا آن من بود این دکان
کور بودم بر نخوردم زین مکان

Saying, "Alas, this shop was mine;
I was blind and got no profit from this place of abode.

ای دریغا بود ما را برد باد
تا ابد یا حسرتا شد للعباد

Alas, the wind swept our existence away:
O sorrow for the servants of God is come unto everlasting.

غره شدن آدمی به ذکاوت و تصویرات طبع خویشتن و طلب ناکردن علم غیب که علم انبیاست

How Man is deluded by the sagacity and imaginations of his nature and does not seek knowledge of the Unseen, which is the knowledge possessed by the prophets

دیدم اندر خانه من نقش و نگار
بودم اندر عشق خانه بی‌قرار

I saw pictures and paintings in the house:
I was without self-control in love of the house.

بودم از گنج نهانی بی‌خبر
ور نه دستنبوی من بودی تبر

I was unaware of any hidden treasure;
otherwise, the axe would have been the pomander in my hand.

آه گر داد تبر را دادمی
این زمان غم را تبرا دادمی

Ah, if I had given the axe its due,
I should now have given a quittance to grief.

چشم را بر نقش می‌انداختم
همچو طفلان عشقها می‌باختم

I was casting my eye on the picture
and falling idly in love, like children."

پس نکو گفت آن حکیم کامیار
که تو طفلی خانه پر نقش و نگار

That fortunate Sage, then, has said well,
"You are a child: the house is full of pictures and paintings."

در الهی نامه بس اندرز کرد
که بر آر از دودمان خویش گرد

In the *Iláhí-náma* he gave many an injunction, saying,
"Raise the dust from your own household."

بس کن ای موسی بگو وعده‌ی سوم
که دل من ز اضطرابش گشت گم

“Enough; O Moses! Tell the third promise,
for my heart has become lost from the agitation caused by it.”

گفت موسی آن سوم ملك دو تو
دو جهانی خالص از خصم و عدو

Moses said, “This third is a twofold empire—
appertaining to the two worlds, free from adversary and enemy;

بیشتر ز آن ملك کاکنون داشتی
کان بد اندر جنگ و این در آشتی

Greater than the empire of which you are now in possession;
for that was at war, and this at peace.

آن که در جنگت چنان ملکی دهد
بنگر اندر صلح خوانت چون نهد

He who bestows on you, at war, such an empire as this—
consider how He will lay the table for you (when you are) at peace.

آن کرم کاندر جفا آنهات داد
در وفا بنگر چه باشد افتقاد

That bounty which gave you those things in your unrighteousness—
consider what will be care in your faithfulness.”

گفت ای موسی چهارم چیست زود
باز گو صبرم شد و حرصم فزود

“O Moses,” said he, “what is the fourth promise? Quickly declare:
my patience is gone and my desire has waxed great.”

گفت چارم آن که مانی تو جوان
موی همچون قیر و رخ چون ارغوان

He said, “The fourth is that you will remain young,
hair like pitch and cheeks like the arghawán (flower of the Judas-tree).

رنگ و بو در پیش ما بس کاسد است
لیك تو پستی سخن کردیم پست

To us colour and perfume are very worthless,
but you are low, we have made our words low.

افتخار از رنگ و بو و از مکان
هست شادی و فریب کودکان

Boasting of colour and perfume and dwelling-place
is a joy and deception to children.

بیان این خبر که کلموا الناس علی قدر عقولهم لا علی قدر عقولکم حتی لا یکذب اللّٰه و رسوله

[Explanation of the Tradition, “Speak you unto men according to the measure of their understandings, not according to the measure of your understandings, so that God and His messenger may not be given the lie.”]

چون که با کودك سر و کارم فتاد
هم زبان کودکان باید گشاد

Since my business happens to be with a child,
I must accordingly speak the language suited to children,

که برو کتاب تا مرغت خرم
یا مویز و جوز و فستق آورم

Saying, ‘Go to school, that I may buy a bird for you
or bring raisins and walnuts and pistachio nuts’

جز شباب تن نمی‌دانی بگیر
این جوانی را بگیر ای خر شعیر

You know only the youth of the body:
take this youthfulness: take the barley, O ass!

هیچ آژنگی نیفتد بر رخت
تازه ماند آن شباب فرخت

No wrinkle will fall upon your face:
your fortunate youthfulness will remain fresh.

نه نژند پیریت آید به رو
نه قد چون سرو تو گردد دو تو

Neither will the withering of old age come over your countenance,
nor will your cypress-like figure be double;

نه شود زور جوانی از تو کم
نه به دندانها خللها یا الم

Nor will the strength of youth vanish from you,
nor will your teeth decay or be in pain;

نه کمی در شهوت و طمث و بعال
که زنان را آید از ضعفت ملال

Nor will there be a deficiency in sexual desire, intercourse, and marital union
so that there will be weariness for woman because of your weakness.

آن چنان بگشایدت فر شباب
که گشود آن مژده‌ی عکاشه باب

The glory of youth will be opened to you in such wise
as the good tidings brought by ‘Ukkásha opened the door.

قوله علیه السلام من بشرنی بخروج صفر بشرته بالجنة

The saying of the Prophet, on whom be peace, "Whosoever shall bring me the glad news of the expiration of Safar, I will give him the glad news of Paradise."

احمد آخر زمان را انتقال
در ربیع اول آید بی‌جدال

The decease of Ahmad, of the last time,
will indisputably occur in the First Rabí‘.

چون خبر یابد دلش زین وقت نقل
عاشق آن وقت گردد او به عقل

When his heart shall gain knowledge of this moment of decease,
he will become intellectually in love with that moment,

چون صفر آید شود شاد از صفر
که پس این ماه می‌سازم سفر

And when Safar comes, he will rejoice on account of Safar, saying,
'After this month I will make the journey.'"

هر شبی تا روز زین شوق هدی
ای رفیق راه اعلی می‌زدی

From this longing for guidance he was crying, every night till daybreak,
"O most High Companion on the Way!"

گفت آن کس که مرا مژده دهد
چون صفر پای از جهان بیرون نهد

He said, "Any person who gives me the good news,
when Safar steps forth from this world,

که صفر بگذشت و شد ماه ربیع
مژده‌ور باشم مر او را و شفیع

That Safar is past and that the month of Rabí is come—
for him I will be a bearer of good news and an intercessor."

گفت عکاشه صفر بگذشت و رفت
گفت که جنت ترا ای شیر زفت

‘Ukkásha said, "Safar is past and gone."
He said, "O mighty lion, Paradise is yours."

دیگری آمد که بگذشت آن صفر
گفت عکاشه ببرد از مژده بر

Someone else came, saying, "Safar is past."
He said, "‘Ukkásha has borne away the fruit for the good news."

پس رجال از نقل عالم شادمان
و ز بقایش شادمان این کودکان

Men, therefore, rejoice in the world's departing,
while these children rejoice in its abiding.

چون که آب خوش ندید آن مرغ کور
پیش او کوثر نماید آب شور

Inasmuch as the blind bird did not see the sweet water,
the briny water seems to it Kawthar.

همچنین موسی کرامت می‌شمرد
که نگردد صاف اقبال تو درد

Thus was Moses enumerating the grace, saying,
"The pure of your fortune will not be turned into dregs."

گفت احسنت و نکو گفتی و لیك
تا کنم من مشورت با یار نیك

He said, "You have done well and spoken well,
but that I may take counsel with good friend."

مشورت کردن فرعون با آسیه در ایمان آوردن به موسی علیه السلام

How Pharaoh took counsel with Asiya as to believing in Moses, on whom be peace.

باز گفت او این سخن با آسیه
گفت جان افشان بر این ای دل سیه

He related these words to Asiya. She said,
"Offer up your soul to this, O black-hearted one,

بس عنایتهاست متن این مقال
زود دریاب ای شه نیکو خصال

At the back of this speech are many favours:
enjoy quickly, O virtuous king!

وقت کشت آمد زهی پر سود کشت
این بگفت و گریه کرد و گرم گشت

The hour of sowing is come: bravo, a profitable sowing!"
She said this and wept and became hot.

بر جهید از جا و گفتا بخ لك
آفتابی تاج گشتت ای کلك

She sprang up from her place and said, "Blessed are you!
A sun has become a tiara for you, O poor bald man.

عیب کل را خود بپوشاند کلاه
خاصه چون باشد کله خورشید و ماه

A cap in truth covers the defect of the baldpate,
especially when the cap is the sun and moon.

هم در آن مجلس که بشنیدی تو این
چون نگفتی آری و صد آفرین

In that very chamber where you heard this,
how did not you say 'Yes' and a hundred expressions of praise?

این سخن در گوش خورشید ارشدی
سر نگون بر بوی این زیر آمدی

If these words had entered into the ear of the sun,
it would have come down headlong in hope of this.

هیچ می‌دانی چه وعده‌ست و چه داد
می‌کند ابلیس را حق افتقاد

Do you understand at all what the promise is and what the gift is?
God is showing solicitude for Iblis.

چون بدین لطف آن کریمت باز خواند
ای عجب چون زهره‌ات بر جای ماند

When that gracious One called you back so kindly,
oh, it is a wonder how your heart remained unmoved,

زهره‌ات ندرید تا ز آن زهره‌ات
بودی اندر هر دو عالم بهره‌ات

Your heart was not burst, so that, by means of that heart of yours,
there might accrue to you the portion in the two worlds.

زهره‌ای کز بهره‌ی حق بر درد
چون شهیدان از دو عالم بر خورد

The heart that is burst for the sake of God's portion
eats fruit from the two worlds, as the martyrs.

غافلی هم حکمت است و این عمی
تا بماند لیك تا این حد چرا

True, heedlessness and this blindness is Divine Wisdom,
in order that he may endure; but why to such an extent as this?

غافلی هم حکمت است و نعمت است
تا نپرد زود سرمایه ز دست

True, heedlessness is Divine Wisdom and Bounty,
in order that stock-in-trade may not suddenly fly out of hand;

لیك نی چندان که ناسوری شود
زهر جان و عقل رنجوری شود

But not so great that it becomes an incurable sore
and a poison to the spirit and intellect of one who is sick.

خود که یابد این چنین بازار را
که به یك گل می‌خری گلزار را

Who, really, can find bazaars like this
where with a single rose you are buying rose-gardens;

دانه‌ای را صد درختستان عوض
حبه‌ای را آمدت صد کان عوض

A hundred groves come to you in exchange for one seed,
a hundred mines in exchange for one nickel?

کان لله دادنِ آن حبه است
تا که کان الله له آید به دست

Kána lilláh is the giving of that nickel,
in order that *kána 'lláh lahú* may come into hand;

ز انکه این هوی ضعیف بی‌قرار
هست شد ز آن هوی رب پایدار

For this weak unstable *hú* was brought into being
by the steadfast *hú* of the Lord.

هوی فانی چون که خود با او سپرد
گشت باقی دایم و هرگز نمرد

When the *hú* that passes away has surrendered itself to Him,
it becomes everlasting and never dies.

همچو قطره‌ی خایف از باد و ز خاك
كه فنا گردد بدین هر دو هلاك

Like a drop of water afraid of wind and earth;
for by means of these twain it is made to pass away.

چون به اصل خود که دریا بود جست
از تف خورشید و باد و خاك رست

When it has leaped into the sea, which was its source,
it is delivered from the heat of the sun and from wind and earth.

ظاهرش گم گشت در دریا و لیك
ذات او معصوم و پا بر جا و نیك

Its outward form has disappeared in the sea,
but its essence is inviolate and permanent and goodly.

هین بده ای قطره خود را بی‌ندم
تا بیابی در بهای قطره یم

Listen, O drop, give yourself up without repenting,
that in recompense for the drop you may gain the Ocean.

هین بده ای قطره خود را این شرف
در کف دریا شو ایمن از تلف

Listen, O drop, bestow upon yourself this honour,
and in the hand of the Sea become safe from destruction.

خود که را آید چنین دولت به دست
قطره را بحری تقاضاگر شده‌ست

Whom indeed should fortune like this befall?
A Sea has become the suitor for a drop.

الله الله زود بفروش و بخر
قطره‌ای ده بحر پر گوهر ببر

In God's name, in God's name, sell and buy at once!
Give a drop, and take the Sea which is full of pearls.

الله الله هیچ تاخیری مکن
که ز بحر لطف آمد این سخن

In God's name, in God's name, do not make any postponement,
for these words come from the Sea of Grace.

لطف اندر لطف این گم می‌شود
کاسفلی بر چرخ هفتم می‌شود

Grace is lost in this grace
that one of the lowest is going up to the Seventh Heaven.

هین که یك بازی فتادت بو العجب
هیچ طالب این نیابد در طلب

Listen, for a marvellous falcon has fallen to you:
no seeker will find it in search."

گفت با هامان بگویم ای ستیر
شاه را لازم بود رای وزیر

He said, "I will tell Haman, O veiled one:
the counsel of the vizier is necessary to the king."

گفت با هامان مگو این راز را
کور کمپیری چه داند باز را

She said, "Do not tell Haman this secret:
what should a blind decrepit old woman know about a falcon?"

قصه‌ی باز پادشاه و کمپیر زن

Story of the king’s falcon and the decrepit old woman

باز اسپیدی به کمپیری دهی
او ببرد ناخنش بهر بهی

You give a white falcon to a decrepit old woman,
she will clip its talons for the sake of welfare.

ناخنی که اصل کار است و شکار
کور کمپیرك ببرد کوروار

The blind old woman will blindly clip the talons
which are the source of its usefulness in the chase,

که کجا بوده‌ست مادر که ترا
ناخنان زین سان دراز است ای کیا

Saying, “Where has your mother been,
that your talons are so long, O prince?”

ناخن و منقار و پرش را برید
وقت مهر این می‌کند زال پلید

She clipped its talons and beak and wings:
the filthy old hag does this at the time of affection.

چون که تتماجش دهد او کم خورد
خشم گیرد مهرها را بر درد

When she gives it stew (*tutmaj*), it will not eat;
she is enraged and tears up her feelings of affection,

که چنین تتماج پختم بهر تو
تو تکبر می‌نمایی و عتو

Saying, “I have cooked such stew for you,
and you are showing pride and insolence.

تو سزایی در همان رنج و بلا
نعمت و اقبال کی سازد ترا

You deserve to be in that trouble and affliction:
how should happiness and prosperity be suitable for you?”

آب تتماجش دهد کاین را بگیر
گر نمی‌خواهی که نوشی ز آن فطیر

She gives it the stew broth, saying,
“Take this, if you do not wish to eat of the pastry.”

آب تتماجش نگیرد طبع باز
زال بترنجد شود خشمش دراز

The falcon’s nature does not accept the stew broth:
the old woman frowns, and her anger is prolonged.

از غضب آن آش سوزان بر سرش
زن فرو ریزد شود کل مغفرش

In her rage the woman pours down the burning hot soup on its head:
the crown of its head is made bald.

اشك از آن چشمش فرو ریزد ز سوز
یاد آرد لطف شاه دل فروز

On account of the burning pain the tears pour down from its eye:
it remembers the kindness of the heart-delighting king.

ز آن دو چشم نازنین با دلال
که ز چهره‌ی شاه دارد صد کمال

From those two charming coquettish eyes,
which possess a hundred perfections from the countenance of the king.

چشم ما زاغش شده پر زخم زاغ
چشم نیك از چشم بد با درد و داغ

Its eye that *turned not aside* has become full of wounds inflicted by the crow:
the good eye is with pain and anguish by the evil eye.

چشم دریا بسطتی کز بسط او
هر دو عالم می‌نماید تار مو

An eye with the range of the sea,
from the range whereof both the worlds appear a thread of hair

گر هزاران چرخ در چشمش رود
همچو چشمه پیش قلزم گم شود

If thousands of spheres should enter into its eye,
they would vanish like a fountain before the ocean.

چشم بگذشته از این محسوسها
یافته از غیب بینی بوسها

The eye that has passed beyond these objects of sense-perception
and won kisses from vision of the Unseen—

خود نمی‌یابم یکی گوشی که من
نکته‌ای گویم از آن چشم حسن

Verily, I do not find a single ear
to which I should tell a mystery concerning that beauteous eye.

می‌چکید آن آب محمود جلیل
می‌ربودی قطره‌اش را جبرئیل

The lauded and august water were to trickle,
Gabriel would carry off its drops,

تا بمالد در پر و منقار خویش
گر دهد دستوری‌اش آن خوب کیش

That he might rub them on his wings and beak,
if that person of goodly practice gives him permission.

باز گوید خشم کمپیر ار فروخت
فر و نور و صبر و علمم را نسوخت

The falcon says, “If the anger of the old crone has blazed forth,
it has not consumed my glory and splendour and self-denial and knowledge.

باز جانم باز صد صورت تند
زخم بر ناقه نه بر صالح زند

The falcon, my spirit, will still weave a hundred forms:
the blow falls on the she-camel, not on Salih.

صالح از یك دم که آرد باشکوه
صد چنان ناقه بزاید متن کوه

At a single awful breath that Salih heaves,
the back of the mountain will bring to birth a hundred such she-camels.”

دل همی‌گوید خموش و هوش دار
ور نه درانید غیرت پود و تار

Heart is saying, “Be silent and observe discretion;
otherwise, the jealousy will end the warp and woof.”

غیرتش را هست صد حلم نهان
ور نه سوزیدی به یك دم صد جهان

His jealousy has a hundred hidden clemencies;
else in one moment it would consume a hundred worlds.

نخوت شاهی گرفتش جای پند
تا دل خود را ز بند پند کند

Kingly pride seized the place of admonition in him,
so that he wrenched his heart away from the bonds of admonition,

که کنم با رای هامان مشورت
کاوست پشت ملك و قطب مقدرت

Saying, “I will take counsel with Haman,
for he is the support of the kingdom and the pivot of power.”

مصطفی را رایزن صدیق رب
رایزن بو جهل را شد بو لهب

The Lord’s veracious witness was the counsellor of Mustafa;
Bu Lahab became the counsellor of Bu Jahl.

عرق جنسیت چنانش جذب کرد
کان نصیحتها به پیشش گشت سرد

The homogeneity rooted in his nature drew him
so that those admonishments became irksome to him.

جنس سوی جنس صد پره پرد
بر خیالش بندها را بر درد

Congener flies to congener with a hundred wings
and rives bounds asunder in the fancy for him.

قصه‌ی آن زن که طفل او بر سر ناودان خزید و خطر افتادن بود و از علی علیه السلام چاره جست

Story of the woman whose child crawled to the top of the water-spout and was in danger of falling; she sought help of ‘Alí Murtadá, may God ennoble his person.

یك زنی آمد به پیش مرتضی
گفت شد بر ناودان طفلی مرا

A woman came to Murtadá and said,
“A child belonging to me has gone up on to the water-spout.

گرش می‌خوانم نمی‌آید به دست
ور هلم ترسم که افتد او به پست

If I call it, it will not come to my hands;
and if I leave it, I am afraid it will fall to the ground.

نیست عاقل تا که دریابد چو ما
گر بگویم کز خطر سوی من آ

It is not intelligent, that it should apprehend, like us,
if I say, ‘Come to me from the danger.’

هم اشارت را نمی‌داند به دست
ور بداند نشنود این هم بد است

Moreover, it does not understand signs made by the hand;
or if it should understand, it will not listen: this too is bad.

بس نمودم شیر و پستان را بدو
او همی‌گرداند از من چشم و رو

Many times have I shown to it the milk and the teat,
it always turns its eyes and face away from me.

از برای حق شمایید ای مهان
دستگیر این جهان و آن جهان

For God’s sakes you, O noble ones,
are those who give succour in this world and that world—

زود درمان کن که می‌لرزد دلم
که به درد از میوه‌ی دل بگسلم

Quickly apply the remedy, for my heart is trembling
lest I be torn painfully from the fruit of my heart.”

گفت طفلی را بر آور هم به بام
تا ببیند جنس خود را آن غلام

He said, “Take another child up to the roof,
in order that the boy may see his congener,

سوی جنس آید سبك ز آن ناودان
جنس بر جنس است عاشق جاودان

And come nimbly from the water-spout to his congener:
congener is ever in love with congener.”

زن چنان کرد و چو دید آن طفل او
جنس خود خوش خوش بدو آورد رو

The woman did so, and when her child saw its congener,
it turned its face towards it with delight

سوی بام آمد ز متن ناودان
جاذب هر جنس را هم جنس دان

And came from the ridge of the water-spout to the roof:
know that a congener attracts every congener.

غژغژان آمد به سوی طفل طفل
وارهید او از فتادن سوی سفل

The child came crawling along to the child:
it was saved from falling to below.

ز آن بود جنس بشر پیغمبران
تا به جنسیت رهند از ناودان

The prophets are of humankind for this reason that they,
through the homogeneity, may be saved from the water-spout.

پس بشر فرمود خود را مثلکم
تا به جنس آیید و کم گردید گم

Therefore he called himself *a man like you,*
that you might come to your congener and might not become lost;

ز انکه جنسیت عجایب جاذبی است
جاذبش جنس است هر جا طالبی است

For homogeneity is a wondrous attractor:
wherever there is a seeker, his congener is attracting him.

عیسی و ادریس بر گردون شدند
با ملایك چون که هم جنس آمدند

Jesus and Idrís ascended to heaven,
since they were homogeneous with the angels.

باز آن هاروت و ماروت از بلند
جنس تن بودند ز آن زیر آمدند

Again, Harut and Marut were homogeneous with the body:
hence they descended from on high.

کافران هم جنس شیطان آمده
جانشان شاگرد شیطانان شده

The infidels have become homogeneous with Satan:
their spirits have become disciples of the devils.

صد هزاران خوی بد آموخته
دیده‌های عقل و دل بر دوخته

They have learned a hundred thousand evil dispositions;
they have sewn up the eyes of intellect and heart.

کمترین خوشان به زشتی آن حسد
آن حسد که گردن ابلیس زد

Their least ugly disposition is envy—
that envy which smote the neck of Iblis.

ز آن سگان آموخته حقد و حسد
که نخواهد خلق را ملك ابد

From those curs they have learned hatred and envy,
for he does not wish the kingdom everlasting to creatures.

هر که را دید او کمال از چپ و راست
از حسد قولنجش آمد درد خاست

When he sees, on left or right, any one perfect,
colic comes to him and pain arises from envy,

ز انکه هر بد بخت خرمن سوخته
می‌نخواهد شمع کس افروخته

Because every miserable wretch whose stack has been burnt
is unwilling that any one's candle should be lighted

هین کمالی دست آور تا تو هم
از کمال دیگران نفتی به غم

Listen; bring to hand some perfection, in order that you too
may not be aggrieved by the perfection of others.

از خدا می‌خواه دفع این حسد
تا خدایت وارهاند از جسد

Beg of God the removal of this envy,
that God may deliver you from the cadaver,

مر ترا مشغولیی بخشد درون
که نپردازی از آن سوی برون

And bestow on you an inward occupation,
from which you will not become disengaged outwards.

جرعه‌ی می را خدا آن می‌دهد
که بدو مست از دو عالم می‌رهد

God gives to a draught of wine
such that one intoxicated with it escapes from the two worlds.

خاصیت بنهاده در کف حشیش
کاو زمانی می‌رهاند از خودیش

He has endowed *hashish* with the property that,
for a time, it delivers him from self-consciousness.

خواب را یزدان بدان سان می‌کند
کز دو عالم فکر را بر می‌کند

God makes sleep to be in such a manner
that it erases thought of the two worlds.

کرد مجنون را ز عشق پوستی
کاو بشناسد عدو از دوستی

He made Majnun, through love for a skin,
to be such that he would not know an enemy from a friend.

صد هزاران این چنین می‌دارد او
که بر ادراکات تو بگمارد او

He has a hundred thousand wines of this sort
which He sets over your perceptions.

هست می‌های شقاوت نفس را
که ز ره بیرون برد آن نحس را

For the carnal soul there are the wines of damnation,
which carry that ill-starred one out of the way.

هست می‌های سعادت عقل را
که بیابد منزل بی‌نقل را

For the intellect there are the wines of felicity,
so that it gains the abode whence is no departure.

خیمه‌ی گردون ز سر مستی خویش
بر کند ز آن سو بگیرد راه پیش

Through its intoxication it uproots the tent of the sky
and takes the way (leading) onward from that direction.

هین به هر مستی دلا غره مشو
هست عیسی مست حق خر مست جو

Listen, be not deceived, O heart, by every intoxication:
Jesus is intoxicated with God, the ass is intoxicated with barley.

این چنین می را بجو زین خنبها
مستی‌اش نبود ز کوته دنبها

Seek wine like this from these jars:
the intoxication by it is not from the bobtailed;

ز انکه هر معشوق چون خنبی است پر
آن یکی درد و دگر صافی چو در

For every object of love is like a full jar,
one dregs, and another pure as pearls.

می شناسا هین بچش با احتیاط
تا میی یابی منزه ز اختلاط

O connoisseur of wine, beware, taste with precaution,
that you may find a wine free from adulteration.

هر دو مستی می‌دهندت لیك این
مستی‌ات آرد كشان تا رب دین

Both will intoxicate you, but this intoxication,
drawing, will lead you to the Lord of the Judgement,

تا رهی از فكر و وسواس و حیل
بی‌عقال این عقل در رقص الجمل

So that you will be delivered from thought and anxiety and expedients,
this intellect unshackled at the camel's ambling pace.

انبیا چون جنس روحند و ملك
مر ملك را جذب كردند از فلك

Since the prophets are homogeneous with spirit and angel,
they drew angels from heaven.

باد جنس آتش است و یار او
كه بود آهنگ هر دو بر علو

Wind is the congener and friend of fire,
for the tendency of both is upward.

چون ببندی تو سر كوزه‌ی تهی
در میان حوض یا جویی نهی

When you stop the mouth of an empty pot
and put it in a tank or river,

تا قیامت آن فرو ناید به پست
كه دلش خالی است و در وی باد هست

It will not sink till the Resurrection,
for its heart is void and there is wind in it.

میل بادش چون سوی بالا بود
ظرف خود را هم سوی بالا كشد

Since the desire of the wind in it is upward,
it draws upward also the vessel containing it.

باز آن جانها كه جنس انبیاست
سوی ایشان كش كشان چون سایه‌هاست

Again, the spirits that are homogeneous with the prophets
are moving gradually, like shadows, towards them,

ز انكه عقلش غالب است و بی‌ز شك
عقل جنس آمد به خلقت با ملك

Because its intelligence is predominant; and beyond doubt
the intelligence is homogeneous in nature with the angel;

و آن هوای نفس غالب بر عدو
نفس جنس اسفل آمد شد بدو

While in the enemy the carnal soul's concupiscence is predominant:
the carnal soul is homogeneous with the lowest and goes to it.

بود قبطی جنس فرعون ذمیم
بود سبطی جنس موسای كلیم

The Egyptian was a congener of the reprobate Pharaoh;
the Israelite was a congener of Moses, the Kalim.

بود هامان جنس‌تر فرعون را
بر گزیدش برد بر صدر سرا

Haman was more congenial to Pharaoh:
he chose him out and brought him to the high-seat in the palace.

لاجرم از صدر تا قعرش كشید
كه ز جنس دوزخند آن دو پلید

Inevitably he dragged him from the high-seat to the lowest depth,
for those two unclean ones are homogenous with Hell.

هر دو سوزنده چو دوزخ ضد نور
هر دو چون دوزخ ز نور دل نفور

Both, like Hell, are burning and contrary to light:
both, like Hell, are exceedingly averse to the light of the heart;

ز انكه دوزخ گوید ای مومن تو زود
بر گذر كه نورت آتش را ربود

For Hell says, "O true believer, pass by quickly,
since your light has taken away the Fire.

بگذر ای مومن كه نورت می‌كشد
آتشم را چون كه دامن می‌كشد

Pass, O true believer, for your light,
when it sweeps by, quenches my fire."

می‌رمد آن دوزخی از نور هم
ز انكه طبع دوزخ استش ای صنم

The man destined for Hell, also, is recoiling from the light,
because he has the nature of Hell, O worshipful one.

دوزخ از مومن گریزد آن چنان
كه گریزد مومن از دوزخ به جان

Hell flees from the true believer
just as the true believer flees with his soul from Hell,

ز انکه جنس نار نبود نور او
ضد نار آمد حقیقت نور جو

Because his light is not homogeneous with the Fire:
the seeker of the light is in reality the contrary of the Fire

در حدیث آمد که مومن در دعا
چون امان خواهد ز دوزخ از خدا

It is related in the *Hadith* that when the true believer
prays to God for protection from Hell,

دوزخ از وی هم امان خواهد به جان
که خدایا دور دارم از فلان

Hell also begs earnestly for protection from him, saying,
"O God, keep me far from such-and-such a one!"

جاذبه‌ی جنسیت است اکنون ببین
که تو جنس کیستی از کفر و دین

'It is the attracting power of homogeneity: consider now
with whom you are congenial in respect of infidelity or true religion.

گر به هامان مایلی هامانیی
ور به موسی مایلی سبحانیی

If you are inclined towards Haman, you have the nature of Haman,
and if you are inclined towards Moses, you are a glorifier of God.

ور به هر دو مایلی انگیخته
نفس و عقلی هر دوان آمیخته

And if you are inclined and impelled towards both,
you are carnal soul and reason both mingled together.

هر دو در جنگند هان و هان بکوش
تا شود غالب معانی بر نقوش

Both are at war: take heed, take heed,
and strive that the spiritual realities may prevail over the forms.

در جهان جنگ شادی این بس است
که ببینی بر عدو هر دم شکست

In the world of war it is joy enough
that you should always see defeat on the enemy.

آن ستیزه رو به سختی عاقبت
گفت با هامان برای مشورت

Finally that quarrelsome-looking man in his hardness
told Haman, for the purpose of consultation.

وعده‌های آن کلیم الله را
گفت و محرم ساخت آن گمراه را

He told the promises of the one with whom God spoke,
and made that misguided person his confidant.

مشورت کردن فرعون با وزیرش هامان در ایمان آوردن به موسی علیه السلام

How Pharaoh took counsel with ha vizier, Haman, as to believing in Moses, on whom be peace.

گفت با هامان چو تنهایش بدید
جست هامان و گریبان را درید

He told Haman when he saw him alone:
Haman sprang up and rent the bosom of his shirt.

بانگها زد گریه‌ها کرد آن لعین
کوفت دستار و کله را بر زمین

That accursed one uttered loud cries and sobs
and beat his turban and cap on the ground,

که چگونه گفت اندر روی شاه
این چنین گستاخ آن حرف تباه

Saying, "How dare he say those vain words
so impudently in the face of the king?

جمله عالم را مسخر کرده تو
کار را با بخت چون زر کرده تو

You have made the whole world subject;
you, by fortune, have made your estate as gold.

از مشارق و ز مغارب بی‌لجاج
سوی تو آرند سلطانان خراج

From all parts of the East and West sultans,
without opposition, bring tribute to you.

پادشاهان لب همی‌مالند شاد
بر ستانه‌ی خاك تو ای کیقباد

Kings are rubbing their lips joyfully
on the dust of your threshold, O mighty emperor.

اسب یاغی چون ببیند اسب ما
رو بگرداند گریزد بی‌عصا

When the enemy's horse sees our horse,
it turns its face and flees without flogging'.

تا کنون معبود و مسجود جهان
بوده‌ای گردی کمینه‌ی بندگان

Until now you have been worshipped and adored by the world:
you will become the meanest of slaves.

در هزار آتش شدن زین خوشتر است
که خداوندی شود بنده پرست

To go into a thousand fires is better than this;
that a lord should become the servant of a slave.

نه بکش اول مرا ای شاه چین
تا نبیند چشم من بر شاه این

Nay, kill me first, O king of China,
that my eye may not behold this in the king.

خسروا اول مرا گردن بزن
تا نبیند این مذلت چشم من

O emperor, behead me first,
that my eye may not behold this ignominy.

خود نبودست و مبادا این چنین
که زمین گردون شود گردون زمین

Truly never has there been—and never may there be!—such a thing as this,
that the earth should become the sky, and the sky become the earth;

بندگان‌مان خواجه‌تاش ما شوند
بی‌دلان‌مان دل خراش ما شوند

Our slaves should become our fellow-servants;
our timorous ones should become those who wound our hearts;

چشم روشن دشمنان و دوست کور
گشت ما را پس گلستان قعر گور

Enemies bright-eyed and friends blind:
then the rose-garden has become for us the bottom of the tomb."

تزییف سخن هامان علیه اللعنه

Showing the falsity of Haman's speech— the curse be upon him!

دوست از دشمن همی‌نشناخت او
نرد را کورانه کژ می‌باخت او

He did not know friend from enemy:
he was playing backgammon wrong, like a blind man.

دشمن تو جز تو نبود ای لعین
بی‌گناهان را مگو دشمن به کین

Your enemy is none but yourself, O accursed one:
do not spitefully call the innocent enemies.

پیش تو این حالت بد دولت است
که دوادو اول و آخر لت است

In your sight this evil state is *dawlat*,
whereof the beginning is *dawádaw* and the end *lat* (blows).

گر از این دولت نتازی خزخزان
این بهارت را همی‌آید خزان

If by degrees you do not run away from this worldly fortune,
autumn will come o'er this spring of yours.

مشرق و مغرب چو تو بس دیده‌اند
که سر ایشان ز تن ببریده‌اند

East and West have seen many like you,
whose heads have been severed from their bodies.

مشرق و مغرب که نبود برقرار
چون کنند آخر کسی را پایدار

After all, how should East and West, which are not permanent,
make any one enduring?

تو بدان فخر آوری کز ترس و بند
چاپلوست گشت مردم روز چند

You take pride in the fact that men, from fear and bondage,
have become your flatterers for a few days.

هر که را مردم سجودی می‌کنند
زهر اندر جان او می‌آگنند

When men bow in adoration to any one,
they are cramming poison into his soul.

چون که بر گردد از او آن ساجدش
داند او کان زهر بود و موبدش

When his adorer turns away from him,
he knows that that was poisonous and destructive to him.

ای خنك آن را که ذلت نفسه
وای آنك از سرکشی شد چون که او

Oh, blest is he whose carnal soul was abased!
Alas who became like a mountain from arrogance

این تکبر زهر قاتل دان که هست
از می پر زهر شد آن گیج مست

Know that this pride is a killing poison:
that fool is intoxicated by the poisonous wine.

چون می پر زهر نوشد مدبری
از طرب یك دم بجنباند سری

When an unhappy wretch drinks the poisonous wine,
his head in delight for one moment

بعد یك دم زهر بر جانش فتد
زهر در جانش کند داد و ستد

After one moment the poison falls on his spirit
the poison exercises sway over his spirit.

گر نداری زهری‌اش را اعتقاد
کاو چو زهر آمد نگر در قوم عاد

If you have not firm belief in its being poisonous what poison it is,
look at the people of Ad

چون که شاهی دست یابد بر شهی
بکشدش یا باز دارد در چهی

When one king gains the upper hand over another king,
he kills him or confines him in a dungeon;

ور بیابد خسته‌ی افتاده را
مرهمش سازد شه و بدهد عطا

But if he finds a fallen wounded man,
the king will make a plaster for him and bestow gifts on him.

گر نه زهر است آن تکبر پس چرا
کشت شه را بی‌گناه و بی‌خطا

If that pride is not poison,
then why did he kill the king without crime or offence?

وین دگر را بی‌ز خدمت چون نواخت
زین دو جنبش زهر را شاید شناخت

And how did he treat this other man kindly without service?
From these two actions you may recognise pride.

راه زن هرگز گدایی را نزد
گرگ گرگ مرده را هرگز گزد

No highwayman ever attacked a beggar:
does a wolf ever bite a dead wolf?

خضر کشتی را برای آن شکست
تا تواند کشتی از فجار رست

Khizr made a breach in the boat
in order that the boat might be saved from the wicked.

چون شکسته می‌رهد اشکسته شو
امن در فقر است اندر فقر رو

Since the broken one will be saved, be you broken.
Safety lies in poverty enter into poverty

آن کهی کاو داشت از کان نقد چند
گشت پاره پاره از زخم کلند

The mountain that possessed some cash in its mine
was cut to pieces by the strokes of the pick-axe.

تیغ بهر اوست کاو را گردنی است
سایه کافکنده ست بر وی زخم نیست

The sword is for him who has a neck;
no blow falls on the shadow that is thrown.

مهتری نفت است و آتش ای غوی
ای برادر چون بر آذر می‌روی

Eminence is naphtha and fire, O misguided one:
O brother, how are you going into the fire?

هر چه او هموار باشد با زمین
تیرها را کی هدف گردد ببین

How should anything that is level with the earth
become a target for arrows? Consider!

سر بر آرد از زمین آن گاه او
چون هدفها زخم یابد بی‌رفو

If it raises its head from the earth, then, like targets,
it will suffer blows irremediable.

نردبان خلق این ما و منی است
عاقبت زین نردبان افتادنی است

This egoism is the ladder of the creatures:
they must fall from this ladder in the end.

هر که بالاتر رود ابله‌تر است
کاستخوان او بتر خواهد شکست

The higher any one goes, the more foolish he is,
for his bones will be worse broken.

این فروع است و اصولش آن بود
که ترفع شرکت یزدان بود

This is the derivatives, and its fundamental principles
are that to exalt one's self is co-partnership with God.

چون نمردی و نگشتی زنده زو
یاغیی باشی به شرکت ملك جو

Unless you have died and become living through Him,
you are an enemy seeking to reign in co-partnership with Him

چون بدو زنده شدی آن خود وی است
وحدت محض است آن شرکت کی است

When you have become living through Him that is in truth He:
it is absolute Unity; how is it co partnership?

شرح این در آینه‌ی اعمال جو
که نیابی فهم آن از گفت‌وگو

Seek the explanation of this in the mirror of works,
for you will not gain the understanding of it from speech and discourse.

گر بگویم آن چه دارم در درون
بس جگرها گردد اندر حال خون

If I tell that which I have within,
many hearts will immediately be turned into blood,

بس کنم خود زیرکان را این بس است
بانگ دو کردم اگر در ده کس است

I will refrain; indeed, for the intelligent this is enough:
I have shouted twice, if anyone is in the village

حاصل آن هامان بدان گفتار بد
این چنین راهی بر آن فرعون زد

To sum up, Haman by means of those evil words
waylaid Pharaoh in such a way as this.

لقمه‌ی دولت رسیده تا دهان
او گلوی او بریده ناگهان

The morsel, felicity, had reached his mouth,
he suddenly cut his throat.

خرمن فرعون را داد او به باد
هیچ شه را این چنین صاحب مباد

He gave Pharaoh's stack to the wind:
may no king have such a minister!

نومید شدن موسی علیه السلام از ایمان فرعون به تاثیر کردن سخن هامان در دل فرعون

How Moses, on whom be peace, despaired of Pharaoh's accepting the true faith, because the words of Haman made an impression on Pharaoh's heart.

گفت موسی لطف بنمودیم و جود
خود خداوندیت را روزی نبود

Moses said, "We have shown kindness and generosity,
truly it was not the portion allotted to your dominion

آن خداوندی که نبود راستین
مر و را نه دست دان نه آستین

The dominion that is not righteous—
regard it as having neither hand nor sleeve

آن خداوندی که دزدیده بود
بی‌دل و بی‌جان و بی‌دیده بود

The dominion that is stolen is without heart
and without soul and without eye.

آن خداوندی که دادندت عوام
باز بستانند از تو همچو وام

The dominion which the common have given to you
they will take back from you as a debt.

ده خداوندی عاریت به حق
تا خداوندیت بخشد متفق

Give up to God the dominion held on loan,
that He may bestow on you the dominion to which all consent."

منازعت امیران عرب با مصطفی علیه الصلاة و السلام که ملك را مقاسمت کن با ما تا نزاعی نباشد و جواب فرمودن مصطفی (ص) که من مأمورم در این امارت و بحث ایشان از طرفین

How the Amírs of the Arabs wrangled with Mustafa, on whom be peace, saying, "Share the kingdom with us, in order that there may be no contention"; and how Mustafa, on whom be peace, answered and said, "I am commanded in respect of this Amírate"; and the arguments on both sides.

آن امیران عرب گرد آمدند
نزد پیغمبر منازع می‌شدند

The Amírs of the Arabs assembled
and began to wrangle in the Prophet's presence,

که تو میری هر یك از ما هم امیر
بخش کن این ملك و بخش خود بگیر

Saying, "You are an Amír; every one of us is an Amír likewise:
distribute this kingdom and take your share.

هر یکی در بخش خود انصاف جو
تو ز بخش ما دو دست خود بشو

Each is seeking equity in regard to his share:
do you wash your hands of our share."

گفت میری مر مرا حق داده است
سروری و امر مطلق داده است

He replied, "God has given the Amírate to me:
He has given me the chief authority and the absolute command,

کاین قرآن احمد است و دور او
هین بگیرید امر او را اتقوا

Saying, 'this is the epoch and cycle of Ahmad:
listen, accept his command! *Have fear of God!*'"

قوم گفتندش که ما هم ز آن قضا
حاکمیم و داد امیری‌مان خدا

The party said to him, "We too are rulers by that destiny,
and God has given the Amírate to us."

گفت لیکن مر مرا حق ملك داد
مر شما را عاریت از بهر زاد

He said, "But to me God gave it as a possession
and to you as a loan for the sake of provisions for the road.

میری من تا قیامت باقی است
میری عاریتی خواهد شکست

My Amírate is lasting till the Resurrection;
the Amírate held on loan will be shattered."

قوم گفتند ای امیر افزون مگو
چیست حجت بر فزون جویی تو

The party said, "O Amír, do not say too much:
what is your argument for seeking more?"

در زمان ابری بر آمد ز امر مر
سیل آمد گشت آن اطراف پر

Forthwith, by the bitter command, a cloud arose, the torrent came:
the countryside was filled.

رو به شهر آورد سیل بس مهیب
اهل شهر افغان کنان جمله رعیب

The exceedingly frightful torrent set its face towards the town:
the townsfolk making loud lamentations all terrified.

گفت پیغمبر که وقت امتحان
آمد اکنون تا گمان گردد عیان

The Prophet said, "Now the time is come for the test,
in order that opinion may become ocular vision."

هر امیری نیزه‌ی خود در فکند
تا شود در امتحان آن سیل بند

Each Amír flung his lance, that in the test
it might become a barrier against the torrent.

پس قضیب انداخت در وی مصطفی
آن قضیب معجز فرمان روا

Then Mustafa cast his wand upon it—
that sovereign wand that reduced to helplessness.

نیزه‌ها را همچو خاشاکی ربود
آب تیز سیل پر جوش عنود

The rapid water of the boiling wild torrent
swept away the lances like a bit of straw.

نیزه‌ها گم گشت جمله و آن قضیب
بر سر آب ایستاده چون رقیب

All the lances disappeared,
while that wand stood on the surface of the water like a sentry.

ز اهتمام آن قضیب آن سیل زفت
رو بگردانید و آن سیلاب رفت

From anxious regard for that wand the mighty torrent
turned its face away, and the flood-water departed.

چون بدیدند از وی آن امر عظیم
پس مقر گشتند آن میران ز بیم

When they beheld that great matter wrought by him,
those Amírs, by dread, confessed—

جز سه کس که حقد ایشان چیره بود
ساحرش گفتند و کاهن از جحود

Save three persons, whose rancour was prevailing:
they, from disbelief, called him a magician and truthsayer.

ملك بر بسته چنان باشد ضعیف
ملك بر رسته چنین باشد شریف

The kingship that has been tied on is weak like that;
the kingship that has grown up is august like this.

نیزه‌ها را گر ندیدی با قضیب
نامشان بین نام او بین ای نجیب

If you did not see the lances together with the wand,
consider the names of them and consider the name of him, O noble one!

نامشان را سیل تیز مرگ برد
نام او و دولت تیزش نمرد

Their names the rapid torrent of death has borne away;
his name and his puissant fortune are not dead.

پنج نوبت می‌زنندش بر دوام
همچنین هر روز تا روز قیام

For him the drum is always beaten five times:
on this wise every day till the Day of Resurrection.

گر ترا عقل است کردم لطفها
ور خری آورده‌ام خر را عصا

"If you have intelligence, I have done kindnesses;
and if you are an ass, I have brought the rod for the ass.

آن چنان زین آخورت بیرون کنم
کز عصا گوش و سرت پر خون کنم

I will turn you out of this stable in such wise
that I will make your ears and head bloody with the rod.

اندرین آخور خران و مردمان
می‌نیابند از جفای تو امان

In this stable asses and men
are getting no quarter from your oppression.

نك عصا آورده‌ام بهر ادب
هر خری را کاو نباشد مستحب

Lo, I have brought the rod, for correction's sake,
for every ass that is not approved.

اژدهایی می‌شود در قهر تو
کاژدهایی گشته‌ای در فعل و خو

It will become a dragon in subduing you,
for you have become a dragon in deeds and disposition.

اژدهای کوهیی تو بی‌امان
لیك بنگر اژدهای آسمان

You are a mountain-dragon without mercy;
but look at the dragon of Heaven!

این عصا از دوزخ آمد چاشنی
که هلا بگریز اندر روشنی

This rod comes as a taste from Hell, saying,
'Ho! Take refuge in the Light;

ور نه درمانی تو در دندان من
مخلصت نبود ز در بندان من

Else you will be left helpless in my teeth:
there will be no escape for you through my passes.'

این عصایی بود این دم اژدهاست
تا نگویی دوزخ یزدان کجاست

This was a rod; it is now a dragon,
to the end that you may not say, 'Where is God's Hell?'"

در بیان آن که شناسای قدرت حق نپرسد که بهشت و دوزخ کجاست

Explaining that one who knows the power of God will not ask, "Where are Paradise and Hell?"

هر کجا خواهد خدا دوزخ کند
اوج را بر مرغ دام و فخ کند

God makes Hell to be wherever He will:
He makes the zenith to be a snare and trap for the bird.

هم ز دندانت بر آید دردها
تا بگویی دوزخ است و اژدها

Likewise from your teeth arise pangs of pain,
to the end that you may say, "It is Hell and the dragon."

یا کند آب دهانت را عسل
تا بگویی که بهشت است و حلل

Or He makes the water of your mouth to be honey,
that you may say, "'It is Paradise and the robes."

از بن دندان برویاند شکر
تا بدانی قوت حکم قدر

He makes sugar to grow from the roots of the teeth,
that you may know the power of the ordinance of the decree.

پس به دندان بی‌گناهان را مگز
فکر کن از ضربت نامحترز

Do not, then, bite the innocent with your teeth:
bethink you of the stroke that is not to be guarded against.

نیل را بر قبطیان حق خون کند
سبطیان را از بلا محصون کند

God makes the Nile to be blood for the Egyptians;
He makes the Israelites safe from calamity,

تا بدانی پیش حق تمییز هست
در میان هوشیار راه و مست

That you may know that with God there is discrimination
between the sober on the Way and the intoxicated.

نیل تمییز از خدا آموخته‌ست
که گشاد این را و آن را سخت بست

The Nile has learned from God to discriminate,
for it opened for these and shut fast against those.

لطف او عاقل کند مر نیل را
قهر او ابله کند قابیل را

His grace makes the Nile intelligent;
His wrath makes Cain foolish.

در جمادات از کرم عقل آفرید
عقل از عاقل به قهر خود برید

He, from kindness, created intelligence in lifeless things;
He, because of His wrath cut off intelligence from the intelligent one.

در جماد از لطف عقلی شد پدید
و ز نکال از عاقلان دانش رمید

By grace intelligence appeared in lifeless matter,
and through chastisement knowledge fled from the intelligent.

عقل چون باران به امر آن جا بریخت
عقل این سو خشم حق دید و گریخت

There, by command the rain-like intelligence poured down;
here, intelligence saw God's anger and took to flight.

ابر و خورشید و مه و نجم بلند
جمله بر ترتیب آیند و روند

Clouds and sun and moon and lofty stars,
all come and go according to arrangement.

هر یکی ناید مگر در وقت خویش
که نه پس ماند ز هنگام و نه پیش

None comes but at its appointed hour,
so that it neither lags behind the time nor before.

چون نکردی فهم این را ز انبیا
دانش آوردند در سنگ و عصا

How have you not understood this from the prophets?
They brought knowledge into stone and rod,

تا جمادات دگر را بی‌لباس
چون عصا و سنگ داری از قیاس

That you, by analogy, might undoubtingly
deem the other lifeless things to be like rod and stone.

طاعت سنگ و عصا ظاهر شود
و ز جمادات دگر مخبر شود

The obedience of stone and rod is made manifest
and gives information concerning the other lifeless things,

که ز یزدان آگهیم و طایعیم
ما همه بی‌اتفاقی ضایعیم

That, "We are cognisant of God and obedient:
we all are not by chance and in vain.

همچو آب نیل دانی وقت غرق
کاو میان هر دو امت کرد فرق

As the water of the Nile: you know that at the time of drowning
it made a distinction between the two peoples;

چون زمین دانیش دانا وقت خسف
در حق قارون که قهرش کرد و نسف

As the earth: you know it to be possessed of knowledge, at the time of sinking,
in regard to Qárún whom He subdued and swept away;

چون قمر که امر بشنید و شتافت
پس دو نیمه گشت بر چرخ و شکافت

As the moon, which heard the command
and hastened and then became two halves in the sky and split;

چون درخت و سنگ کاندر هر مقام
مصطفی را کرده ظاهر السلام

As the trees and stones which everywhere
overtly made the salaam to Mustafa.

جواب دهری که منکر الوهیت است و عالم را قدیم می‌گوید

Reply to the materialist who disbelieves in the Deity and says that the world is eternal.

دی یکی می‌گفت عالم حادث است
فانی است این چرخ و حقش وارث است

Yesterday someone was saying, "The world originated in time:
this heaven is passing away, and God is its inheritor."

فلسفیی گفت چون دانی حدوث
حادثی ابر چون داند غیوث

A philosopher said, "How do you know temporal origin?
How should the rain know the temporality of the cloud?

ذره‌ای خود نیستی از انقلاب
تو چه می‌دانی حدوث آفتاب

You are not even a mote of the revolution:
how should you know the temporality of the sun?

کرمکی کاندر حدث باشد دفین
کی بداند آخر و بدو زمین

The little worm that is buried in filth—
how should it know the end and beginning of the earth?

این به تقلید از پدر بشنیده‌ای
از حماقت اندر این پیچیده‌ای

You have heard this by rote from your father:
through foolishness you have become involved in this.

چیست برهان بر حدوث این بگو
ور نه خامش کن فزون گویی مجو

What is the demonstrative argument for its temporality?
Tell or else keep silence and do not seek excessive talk."

گفت دیدم اندر این بحر عمیق
بحث می‌کردند روزی دو فریق

He said, "One day I saw two parties
searching in this deep sea,

در جدال و در خصام و در ستوه
گشت هنگامه بر آن دو کس گروه

In disputation and controversy and desperate battle:
a crowd gathered round those two persons.

من به سوی جمع هنگامه شدم
اطلاع از حال ایشان بستدم

I went towards the crowded multitude
and took notice of their affair.

آن یکی می‌گفت گردون فانی است
بی‌گمانی این بنا را بانی است

One was saying the sky will pass away:
without any doubt, this edifice has a builder.'

و آن دگر گفت این قدیم و بی‌کی است
نیستش بانی و یا بانی وی است

The other said, 'it is eternal and timeless:
it has no builder, or else it is the builder.'

گفت منکر گشته‌ای خلاق را
روز و شب آرنده و رزاق را

He said, 'You have denied the Creator,
the Producer of day and night and the Giver of sustenance.'

گفت بی‌برهان نخواهم من شنید
آن چه گولی آن به تقلیدی گزید

He said, 'Without clear evidence,
I will not listen to that which an ignoramus has accepted by rote.

هین بیاور حجت و برهان که من
نشنوم بی‌حجت این را در زمن

Come, bring the proof and evidence,
for never in the world will I listen to this without proof.'

گفت حجت در درون جانم است
در درون جان نهان برهانم است

'The proof,' he replied, 'is within my soul:
my evidence is hidden within my soul.

تو نمی‌بینی هلال از ضعف چشم
من همی‌بینم مکن بر من تو خشم

You, from weakness of eye, are not seeing the new moon:
I am seeing it, do not you be angry with me.'

گفت‌وگو بسیار گشت و خلق گیج
در سر و پایان این چرخ بسیج

There was much debate, and the people became perplexed
as to the beginning and end of this well-ordered celestial sphere.

گفت یارا در درونم حجتی است
بر حدوث آسمانم آیتی است

He said, 'Friend, within me is a proof:
I have a sign indicating the temporal origin of the sky.

من یقین دارم نشانش آن بود
مر یقین دان را که در آتش رود

I possess the certainty: for him that has certain knowledge
the token thereof is that he will go into the fire.

در زبان می‌ناید آن حجت بدان
همچو حال سر عشق عاشقان

Like the inmost feelings of love in lovers,
that proof, know, does not come on the tongue.

نیست پیدا سر گفت‌وگوی من
جز که زردی و نزاری روی من

The inmost meaning of my words is not apparent,
except the pallor and haggardness of my face.

اشك و خون بر رخ روانه می‌دود
حجت حسن و جمالش می‌شود

Tears and blood roll on my cheeks
and become the proof of His comeliness and beauty.'

گفت من اینها ندانم حجتی
که بود در پیش عامه آیتی

He replied, 'I do not deem these things
to be such a proof as would be a manifest sign to the common.'

گفت چون قلبی و نقدی دم زنند
که تو قلبی من نکویم ارجمند

He said, 'When a base and a genuine coin boast, saying,
"You are base; I am good and valuable,"

هست آتش امتحان آخرین
کاندر آتش در فتند این دو قرین

Fire is the final test:
that these two rivals should be dropped into the fire.

عام و خاص از حالشان عالم شوند
از گمان و شك سوی ایقان روند

The common and the elect will become acquainted with their state
and will advance from opinion and doubt to certain knowledge.

آب و آتش آمد ای جان امتحان
نقد و قلبی را که آن باشد نهان

Water and fire, O soul, are the test
for the pure and the base coin that is hidden.

تا من و تو هر دو در آتش رویم
حجت باقی حیرانان شویم

Let me and you, both of us, go into the fire
and become a lasting proof for the perplexed.

تا من و تو هر دو در بحر اوفتیم
که من و تو این گره را آیتیم

Let me and you, both of us, fall into the sea,
for you and I are a sign unto this multitude.'

همچنان کردند و در آتش شدند
هر دو خود را بر تف آتش زدند

Even so they did and entered the fire:
both cast themselves upon the heat of the fire.

آن خدا گوینده مرد مدعی
رست و سوزید اندر آتش آن دعی

The God-proclaiming man who engaged in controversy was saved,
while that bastard was burnt in the fire.

از موذن بشنو این اعلام را
کوری افزون روان خام را

Hear from the muezzin this announcement,
to the confusion of the foolish transgressors,

که نسوزیده‌ست این نام از اجل
کش مُسمّی صدر بودست و اجل

That this name has not been burnt by Death,
since its bearer was a prince and most noble.

صد هزاران زین رهان اندر قران
بر دریده پرده‌های منکران

In the course of time hundreds of thousands of the veils of the unbelievers
have been rent by this laying down of stakes.

چون گرو بستند غالب شد صواب
در دوام و معجزات و در جواب

When they made the wager, the truth prevailed
as regards immortality and evidentiary miracles and the answer.

فهم کردم کان که دم زد از سبق
و ز حدوث چرخ پیروز است و حق

I perceived that he who spoke of the priority and of the temporal origin
of the celestial sphere was victorious and in the right."

حجت منکر هماره زرد رو
يك نشان بر صدق آن انکار کو

The unbeliever's argument is always shamefaced:
where is a single sign that indicates the truth of that unbelief?

يك مناره در ثنای منکران
کو در این عالم که تا باشد نشان

Where in this world is a single minaret in praise of the unbelievers,
so that it should be a sign?

منبری کو که بر آن جا مخبری
یاد آرد روزگار منکری

Where is a single pulpit
where a preacher commemorates the life of an unbeliever?

روی دینار و درم از نامشان
تا قیامت می‌دهد زین حق نشان

The face of gold and silver coins, from their names,
is giving a token of this truth till the Resurrection.

سکه‌ی شاهان همی‌گردد دگر
سکه‌ی احمد ببین تا مستقر

The dies of the kings are ever being changed:
behold the die of Ahmad till the end of the world.

بر رخ نقره و یا روی زری
وانما بر سکه نام منکری

Show the name of a single unbeliever on the design
on the face of any piece of silver or gold!

خود مگیر این معجزه چون آفتاب
صد زبان بین نام او أُمُّ الکتاب

Even do not admit, behold this Miracle, like the sun,
hundred-tongued, whereof the name is *Ummu 'l-Kitáb*.

زهره نی کس را که يك حرفی از آن
یا بدزدد یا فزاید در بیان

None dares either steal a single letter thereof
or add to the plain Word.

یار غالب شو که تا غالب شوی
یار مغلوبان مشو هین ای غوی

Become a friend to the conqueror that you may conquer:
beware, do not become a friend to the vanquished, O misguided man!

حجت منکر همین آمد که من
غیر این ظاهر نمی‌بینم وطن

The unbeliever's argument is just this, that he says,
"I see no place of abode except this external."

هیچ نندیشد که هر جا ظاهری است
آن ز حکمتهای پنهان مخبری است

He never reflects that, wherever there is anything external,
that gives information of hidden wise purposes.

فایده‌ی هر ظاهری خود باطن است
همچو نفع اندر دواها کامن است

The usefulness of every external object is, indeed, internal:
it is latent, like the beneficial quality in medicines.

تفسیر این آیت که ما خَلَقْنَا السَّمواتِ وَ الْأَرْضَ وَ ما بَیْنَهُما إِلَّا بِالْحَقِ‌نیافریدمشان بهر همین که شما می‌بینید بلکه بهر معنی و حکمت باقیه که شما نمی‌بینید آن را

Commentary on the Verse, "And We did not create the heavens and the earth and what is between them save with real ground": "I did not create them for the sake of just this which you see; nay, but for the sake of the essential meaning and everlasting providence which you see not."

هیچ نقاشی نگارد زین نقش
بی‌امید نفع بهر عین نقش

Does any painter paint a beautiful picture for the sake of the picture itself,
without hope of conferring benefit?

بلکه بهر میهمانان و کهان
که به فرجه وارهند از اندهان

Nay, for the sake of guests and young people
who by diverting themselves may be relieved from cares.

شادی بچگان و یاد دوستان
دوستان رفته را از نقش آن

From his picture the joy of children
and the remembering of departed friends by their friends.

هیچ کوزه‌گر کند کوزه شتاب
بهر عین کوزه نه بر بوی آب

Does any potter make a pot in haste for the sake of the pot itself
and not in hope of the water?

هیچ کاسه‌گر کند کاسه‌ی تمام
بهر عین کاسه نه بهر طعام

Does any bowl-maker make a finished bowl for the sake of the bowl itself
and not for the sake of the food?

هیچ خطاطی نویسد خط به فن
بهر عین خط نه بهر خواندن

Does any calligrapher write artistically for the sake of the writing itself
and not for the sake of the reading?

نقش ظاهر بهر نقش غایب است
و آن برای غایب دیگر ببست

The external form is for the sake of the unseen form;
and that took shape for the sake of another unseen.

تا سوم چارم دهم بر می‌شمر
این فواید را به مقدار نظر

Count up these corollaries to the third, fourth,
or tenth in proportion to insight.

همچو بازیهای شطرنج ای پسر
فایده‌ی هر لعب در تالی نگر

As the moves in chess, O son:
behold the result of each move in the next one.

این نهاده بهر آن لعب نهان
و آن برای آن و آن بهر فلان

They made this for the sake of that concealed move,
and that for the next, and that for such and such.

همچنین دیده جهات اندر جهات
در پی هم تا رسی در برد و مات

Even so, having perceived reasons within reasons, one after the other,
in order that you may arrive at victory and checkmate

اول از بهر دوم باشد چنان
که شدن بر پایه‌های نردبان

The first is for the sake of the second,
like mounting on the steps of a ladder;

و آن دوم بهر سوم می‌دان تمام
تا رسی تو پایه پایه تا به بام

And deem the second to be for the sake of the third, to the end,
in order that you may arrive, step by step, at the roof.

شهوت خوردن ز بهر آن منی
و آن منی از بهر نسل و روشنی

The desire to eat is for the sake of the semen:
that semen is for the sake of procreation and the light.

کند بینش می‌نبیند غیر این
عقل او بی‌سیر چون نبت زمین

The man of dull sight sees naught but this:
his intelligence is without motion, like the plants of the earth.

نبت را چه خوانده چه ناخوانده
هست پای او به گل درمانده

Whether the plant is summoned or not summoned,
its foot remains stuck fast in the mud.

گر سرش جنبد به سیر باد رو
تو به سر جنبانی‌اش غره مشو

If its head move with the motion of the wind, go,
be not deceived by its moving its head.

آن سرش گوید سمعنا ای صبا
پای او گوید عصینا خلنا

Its head says, "We obey, O zephyr!"
Its foot says, "We refuse to obey: let us alone!"

چون نداند سیر می‌راند چو عام
بر توکل می‌نهد چون کور گام

Since he does not know how to move, he advances like the common,
stepping on trust, like a blind man.

بر توکل تا چه آید در نبرد
چون توکل کردن اصحاب نرد

Consider what comes of acting on trust in warfare:
like the trust of dice-players.

و آن نظرهایی که آن افسرده نیست
جز رونده و جز درنده‌ی پرده نیست

But those insights that are not frozen
are nothing if not piercing and veil-rending.

آن چه در ده سال خواهد آمدن
این زمان بیند به چشم خویشتن

He sees with his own eye at the present moment
that which will come to pass in ten years.

همچنین هر کس به اندازه‌ی نظر
غیب و مستقبل ببیند خیر و شر

Similarly, everyone sees the unseen and the future, good and evil,
according to the measure of his insight.

چون که سد پیش و سد پس نماند
شد گزاره چشم و لوح غیب خواند

When the barrier in front and the barrier behind are removed,
the eye penetrates and reads the tablet of the Unseen.

چون نظر پس کرد تا بدو وجود
ماجرا و آغاز هستی رو نمود

When he looks back to the origin of existence,
the past circumstances and beginning of existence display themselves—

بحث املاك زمین با کبریا
در خلیفه کردن بابای ما

The disputation of the terrestrial angels with the Majesty
as to making our Father the Vicegerent

چون نظر در پیش افکند او بدید
آن چه خواهد بود تا محشر پدید

When he casts his eye forward he sees plainly
that which shall be till the Congregation.

پس ز پس می‌بیند او تا اصل اصل
پیش می‌بیند عیان تا روز فصل

Therefore he sees back to the root of the root,
and he sees forward clairvoyantly to the Day of Decision.

هر کسی اندازه‌ی روشن دلی
غیب را بیند به قدر صیقلی

Every one, according to the measure of his spiritual enlightenment,
sees the things unseen in proportion to the polishing.

هر که صیقل بیش کرد او بیش دید
بیشتر آمد بر او صورت پدید

The more he polishes, the more he sees
and the more visible does the form become to him.

گر تو گویی کان صفا فضل خداست
نیز این توفیق صیقل ز آن عطاست

If you say that that purity is the grace of God,
this success in polishing is also from that bounty.

قدر همت باشد آن جهد و دعا
لَیْسَ لِلْاِنْسانِ اِلّا ما سعی

That work and prayer is in proportion to the aspiration:
Man has nothing but what he has strived after.

واهب همت خداوند است و بس
همت شاهی ندارد هیچ خس

God alone is the giver of aspiration:
no base churl aspires to be a king.

نیست تخصیص خدا کس را به کار
مانع طوع و مراد و اختیار

God's assignment of a particular lot to any one
does not hinder consent and will and choice;

لیك چون رنجی دهد بد بخت را
او گریزاند به کفران رخت را

But when He brings some trouble on an ill-fated man,
he ungratefully packs off in flight;

نیك بختی را چو حق رنجی دهد
رخت را نزدیکتر وا می‌نهد

When God brings some trouble on a good-fortuned man,
he always abides nearer to God.

بد دلان از بیم جان در کارزار
کرده اسباب هزیمت اختیار

In battle the pusillanimous from fear for their lives
have chosen the means of flight,

پر دلان در جنگ هم از بیم جان
حمله کرده سوی صف دشمنان

The courageous, also from fear for their lives,
have charged towards the ranks of the enemy.

رستمان را ترس و غم وا پیش برد
هم ز ترس آن بد دل اندر خویش مرد

Rustams are borne onward by fear and pain;
from fear, too, the man of infirm spirit dies within himself.

چون محك آمد بلا و بیم جان
ز آن پدید آید شجاع از هر جبان

Tribulation and fear for one's life are like a touchstone:
thereby the brave man is distinguished from every coward.

وحی کردن حق به موسی علیه السلام که ای موسی من که خالقم تعالی ترا دوست می‌دارم

How God made a revelation to Moses, on whom be peace, saying, "O Moses, I who am the exalted Creator love you."

گفت موسی را به وحی دل خدا
کای گزیده دوست می‌دارم ترا

God spoke to Moses by inspiration of the heart, saying,
"O chosen one, I love you."

گفت چه خصلت بود ای ذو الکرم
موجب آن تا من آن افزون کنم

He said, "O Bountiful One, what disposition is the cause of that,
in order that I may augment it."

گفت چون طفلی به پیش والده
وقت قهرش دست هم در وی زده

He said, "You are like a child in the presence of its mother:
when she chastises it, it still lays hold of her.

خود نداند که جز او دیار هست
هم از او مخمور هم از اوست مست

It does not even know that there is any one in the world except her:
it is both afflicted with headache by her and intoxicated by her.

مادرش گر سیلیی بر وی زند
هم به مادر آید و بر وی تند

If its mother gives it a slap,
still it comes to its mother and clings to her.

از کسی یاری نخواهد غیر او
اوست جمله‌ی شر او و خیر او

It does not seek help from anyone but her:
she is all its evil and it's good.

خاطر تو هم ز ما در خیر و شر
التفاتش نیست جاهای دگر

Your heart, likewise, in good or evil
never turns from Me to other quarters.

غیر من پیشت چو سنگ است و کلوخ
گر صبی و گر جوان و گر شیوخ

In your sight all besides Me are as stones and clods,
whether boys or youths or old men."

همچنانك إِيَّاكَ نَعْبُدُ در حنین
در بلا از غیر تو لا نستعین

Just as *You we worship* in yearning entreaty,
in tribulation *we ask help* of none but You.

هست این إِيَّاكَ نَعْبُدُ حصر را
در لغت و آن از پی نفی ریا

This *You we worship* is idiomatically for the purpose of appropriation,
and that is for the purpose of negating hypocrisy.

هست إِيَّاكَ نَسْتَعِينُ هم بهر حصر
حصر کرده استعانت را و قصر

Of You we ask help also is for the purpose of appropriation:
he appropriates and restricts the asking of help,

که عبادت مر ترا آریم و بس
طمع یاری هم ز تو داریم و بس

Meaning, "We perform worship to You alone;
we have hope of help from You alone."

خشم کردن پادشاه بر ندیم و شفاعت کردن شفیع آن مغضوب علیه را و از پادشاه درخواستن و پادشاه شفاعت او قبول کردن و رنجیدن ندیم از شفیع که چرا شفاعت کردی

How a king was enraged with his boon-companion, and an intercessor interceded on behalf of the object of anger and begged the king; and how the king accepted his intercession, the boon-companion resented the action of the intercessor and asked, "Why did you intercede?"

پادشاهی بر ندیمی خشم کرد
خواست تا از وی بر آرد دود و گرد

A king was enraged with a boon-companion
and was about to reduce him to smoke and dust.

کرد شه شمشیر بیرون از غلاف
تا زند بر وی جزای آن خلاف

The king drew his sword from the scabbard
that he might inflict upon him the punishment for that disobedience.

هیچ کس را زهره نه تا دم زند
یا شفیعی بر شفاعت بر تند

No one had the courage to utter neither a word
nor any intercessor to venture on intercession,

جز عماد الملك نامی در خواص
در شفاعت مصطفی وارانه خاص

Except one amongst the courtiers named Imádu 'l-Mulk,
privileged in respect of intercession, like Mustafa

بر جهید و زود در سجده فتاد
در زمان شه تیغ قهر از کف نهاد

He sprang up and at once prostrated himself:
the king immediately put away from his hand the sword of vengeance,

گفت اگر دیو است من بخشیدمش
ور بلیسی کرد من پوشیدمش

And said, "If he is the Devil, I forgive him;
and if he has done a satanic deed, I cover it up

چون که آمد پای تو اندر میان
راضیم گر کرد مجرم صد زیان

Since you have intervened, I am satisfied,
if the culprit has committed a hundred acts of harm.

صد هزاران خشم بتوانم شکست
که ترا آن فضل و آن مقدار هست

I can break a hundred thousand angers,
seeing that you have such excellence and such worth;

لابه‌ات را هیچ نتوانم شکست
ز انکه لابه‌ی تو یقین لابه‌ی من است

Nowise can I break your supplication,
because your supplication is assuredly my supplication.

گر زمین و آسمان بر هم زدی
ز انتقام این مرد بیرون نامدی

If he had thrown earth and heaven into confusion,
this man would not have escaped from vengeance;

ور شدی ذره به ذره لابه‌گر
او نبردی این زمان از تیغ سر

And if atom by atom had become a suppliant,
he would not have saved his head from the sword at this moment.

بر تو می‌ننهیم منت ای کریم
لیك شرح عزت تست ای ندیم

We confer no obligation on you, O noble one;
but it is to explain your honour, O boon-companion.

این نکردی تو که من کردم یقین
ای صفاتت در صفات ما دفین

You did not make this, for assuredly I made it,
O you whose qualities are buried in my qualities.

تو در این مستعملی نی عاملی
ز انکه محمول منی نی حاملی

In this you are the one employed to do the work, not the doer,
inasmuch as you are borne by me and art not the bearer.

ما رَمَیْتَ إِذْ رَمَیْتَ گشته‌ای
خویشتن در موج چون کف هشته‌ای

You have become *You did not throw when you threw*:
like the foam, you have abandoned yourself in the wave.

لا شدی پهلوی الا خانه گیر
این عجب که هم اسیری هم امیر

You have become '*not*'; take up your abode beside '*except.*'
This is wonderful, that you are both a prisoner and a prince.

آن چه دادی تو ندادی شاه داد
اوست پس الله اعلم بالرشاد

You did not give what you gave: the king gave it.
He alone is. God best knows the right course."

و آن ندیم رسته از زخم و بلا
زین شفیع آزرد و برگشت از ولا

And the boon-companion who had been delivered from the stroke of calamity
was offended with this intercessor and drew back from fealty.

دوستی ببرید ز آن مخلص تمام
رو به حایط کرد تا نارد سلام

He cut off all friendship with that sincere man,
and turned his face to the wall in order that he might not give the salaam.

زین شفیع خویشتن بیگانه شد
زین تعجب خلق در افسانه شد

He became estranged from his intercessor;
in astonishment at this the people began to talk,

که نه مجنون است یاری چون برید
از کسی که جان او را واخرید

Saying, "He is not mad, how did he cut off friendly relations
with the person who redeemed his life?

واخریدش آن دم از گردن زدن
خاك نعل پاش بایستی شدن

He redeemed him from beheading at that moment:
he ought to have become the dust of his shoe.

باژگونه رفت و بیزاری گرفت
با چنین دل دار کین داری گرفت

He has gone the reverse way and has taken renouncing:
he has taken to cherishing enmity against a beloved like this."

پس ملامت کرد او را مصلحی
کاین جفا چون می‌کنی با ناصحی

Then a certain mentor reproached him, saying,
"Why are you acting so unjustly towards a loyal friend?

جان تو بخرید آن دل دار خاص
آن دم از گردن زدن کردت خلاص

That elect beloved redeemed your life
and saved you from beheading at that moment.

گر بدی کردی نبایستی رمید
خاصه نیکی کرد آن یار حمید

If he had done evil, you ought not to have turned away
that praiseworthy friend was especially your benefactor."

گفت بهر شاه مبذول است جان
او چرا آید شفیع اندر میان

He replied, "Life is freely given for the king's sake:
why should he come as an intercessor between?

لی مع الله وقت بود آن دم مرا
لا یسع فیه نبی مجتبی

At that moment mine was 'I am with God
in a state wherein no chosen prophet is my peer.'

من نخواهم رحمتی جز زخم شاه
من نخواهم غیر آن شه را پناه

I desire no mercy but the blows of the king;
I desire no refuge except that king.

غیر شه را بهر آن لا کرده‌ام
که به سوی شه تولا کرده‌ام

I have negated all besides the king
for the reason that I have devoted myself to the king.

گر ببرد او به قهر خود سرم
شاه بخشد شصت جان دیگرم

The king, if he beheads me in his wrath,
will bestow on me sixty other lives.

کار من سربازی و بی‌خویشی است
کار شاهنشاه من سر بخشی است

It is my business to hazard my head and to be selfless;
it is the business of my sovereign king to give a head."

فخر آن سر که کف شاهش برد
ننگ آن سر کاو به غیری سر برد

Honour to the head that is severed by the King's hand!
Shame on the head that betakes itself to another!

شب که شاه از قهر در قیرش کشید
ننگ دارد از هزاران روز عید

The night which the King in his wrath covered with pitch
holds in disdain a thousand days of festival.

خود طواف آن که او شه بین بود
فوق قهر و لطف و کفر و دین بود

Truly, the circumambulation performed by him who beholds the King
is above wrath and grace and infidelity and religion.

ز آن نیامد یك عبارت در جهان
که نهان است و نهان است و نهان

Not one word expressing it has come into the world,
for it is hidden, hidden, hidden,

ز انکه این اسما و الفاظ حمید
از گلابه‌ی آدمی آمد پدید

Inasmuch as these glorious names and words
were manifested from the reel of Adam.

علم الاسما بد آدم را امام
لیك نه اندر لباس عین و لام

He taught the names was an Imam for Adam;
but not in the garb of '*ayn* and *lám*.

چون نهاد از آب و گل بر سر کلاه
گشت آن اسمای جانی رو سیاه

When he put on his head the cap of water and clay,
those spiritual names became black-faced,

که نقاب حرف و دم در خود کشید
تا شود بر آب و گل معنی پدید

For they assumed the veil of letters and breath, in order
that the essential reality might be made manifest to the water and clay.

گر چه از یك وجه منطق کاشف است
لیك از ده وجه پرده و مکنف است

Although from one point of view speech is a revealer,
yet from ten points of view it is a curtain and concealer.

گفتن خلیل مر جبرئیل را علیهما السلام چون پرسیدش که ا لك حاجه خلیل جوابش داد که اما الیك فلا

How Khalíl (Abraham) answered Gabriel, on both of whom be peace, when he asked him, "Have you any need?"—"As regards need of you, no!"

من خلیل وقتم و او جبرئیل
من نخواهم در بلا او را دلیل

"I am the Khalíl of the present time, and he is the Gabriel:
I do not want him as a guide in calamity.

او ادب ناموخت از جبریل راد
که بپرسید از خلیل حق مراد

He did not learn respectfulness from noble Gabriel,
who asked the Friend of God what was his wish,

که مرادت هست تا یاری کنم
ور نه بگریزم سبکباری کنم

Saying, 'Have you a wish?—that I may help;
otherwise, I will flee and make a speedy departure.'

گفت ابراهیم نی رو از میان
واسطه زحمت بود بعد العیان

Abraham said, 'No; go out of the way!
After direct vision the intermediary is an inconvenience.'

بهر این دنیاست مرسل رابطه
مومنان را ز انکه هست او واسطه

On account of this present life the messenger is a link for the true believers,
because he is the intermediary.

هر دل ار سامع بدی وحی نهان
حرف و صوتی کی بدی اندر جهان

If every heart were hearing the hidden revelation,
how should there be in the world any words and sounds?

گر چه او محو حق است و بی‌سر است
لیك کار من از آن نازکتر است

Though he is lost in God and headless,
yet my case is more delicate than that.

کرده‌ی او کرده‌ی شاه است لیك
پیش ضعفم بد نماینده ست نیك

His act is the act of the king,
but to my infirmity the good appears to be evil."

آن چه عین لطف باشد بر عوام
قهر شد بر نازنینان کرام

That which is the very essence of grace to the common
becomes wrath to the noble favourites.

بس بلا و رنج می‌باید کشید
عامه را تا فرق بتوانند دید

Much tribulation and pain must the common endure
in order that they may be able to perceive the difference;

کاین حروف واسطه‌ای یار غار
پیش واصل خار باشد خار خار

For, O companion in the Cave, these intermediary words are,
in the sight of one united, thorns, thorns, thorns.

بس بلا و رنج بایست و وقوف
تا رهد آن روح صافی از حروف

Much tribulation and pain and waiting were needed
in order that that pure spirit might be delivered from the words;

لیك بعضی زین صدا کرتر شدند
باز بعضی صافی و برتر شدند

But some have become deafer to this echo;
some, again, have become purified and have mounted higher.

همچو آب نیل آمد این بلا
سعد را آب است و خون بر اشقیا

This tribulation is like the water of the Nile:
it is water to the blessed and blood to the damned.

هر که پایان بین‌تر او مسعودتر
جدتر او کارد که افزون دید بر

The more one descries the end, the more blessed is he:
the greater one sees the crop, the more zealously he sows,

ز انکه داند کاین جهان کاشتن
هست بهر محشر و برداشتن

Because he knows that this world of sowing
is for the sake of the Congregation and gathering in.

هیچ عقدی بهر عین خود نبود
بلکه از بهر مقام ربح و سود

No contract was for the sake of itself; nay,
but for the sake of the position of gain and profit.

هیچ نبود منکری گر بنگری
منکری‌اش بهر عین منکری

There is no disbeliever, if you look,
whose disbelief is for the sake of the disbelief itself;

بل برای قهر خصم اندر حسد
یا فزونی جستن و اظهار خود

Nay, but for the purpose of subduing his adversary in envy,
or seeking superiority and self-display

و آن فزونی هم پی طمع دگر
بی‌معانی چاشنی ندهد صور

And that superiority too is for the sake of some other desire:
the forms give no relish without the essential meanings.

ز آن همی‌پرسی چرا این می‌کنی
که صور زیت است و معنی روشنی

You ask "Why are you doing this?"
because the forms are the oil and the essential meaning is the light.

ور نه این گفتن چرا از بهر چیست
چون که صورت بهر عین صورتی است

Otherwise, what is this saying "why"?—
since the form is for the sake of the form itself.

این چرا گفتن سؤال از فایده‌ست
جز برای این چرا گفتن بد است

This saying "why" is a question concerning the use:
it is bad to say "why" for any cause but this.

از چه رو فاییده‌جویی ای امین
چون بود فاییده‌ی این خود همین

Wherefore, O trusty one, should you desire the use?—
since the use of this is only this.

پس نقوش آسمان و اهل زمین
نیست حکمت کان بود بهر همین

Hence it is not wisdom that the forms of heaven
and the people of the earth should be for this only.

گر حکیمی نیست این ترتیب چیست
ور حکیمی هست چون فعلش تهی است

If there is no Wise, what is this orderly arrangement?
And if there is a Wise, how is His action devoid?

کس نسازد نقش گرمابه و خضاب
جز پی قصد صواب و ناصواب

No one makes pictures and colouring in a bath-house
except for purpose right or wrong.

مطالبه کردن موسی علیه السلام حضرت را که خلقت خلقا و اهلکتهم و جواب آمدن

How Moses, on whom be peace, besought the Lord, saying, "You did create creatures and destroy them," and how the answer came.

گفت موسی ای خداوند حساب
نقش کردی باز چون کردی خراب

Moses said, "O Lord of the Reckoning, You did create the form:
how did You destroy it again?"

نر و ماده نقش کردی جان فزا
و آنگهان ویران کنی این را چرا

You have made the form, male and female,
that gives unto the spirit increase; and then You do ruin it: why?"

گفت حق دانم که این پرسش ترا
نیست از انکار و غفلت و ز هوا

God said, "I know that this question of yours
is not from disbelief and heedlessness and idle fancy;

ور نه تادیب و عتابت کردمی
بهر این پرسش ترا آزردمی

Else I should have corrected and chastised you:
I should have afflicted you on account of this question.

لیك می‌خواهی که در افعال ما
باز جویی حکمت و سر بقا

But you wish to discover in My actions
the wisdom and hidden meaning of duration,

تا از آن واقف کنی مر عام را
پخته گردانی بدین هر خام را

That you may acquaint the common therewith
and by this means make every raw person to become cooked.

قاصدا سایل شدی در کاشفی
بر عوام ار چه که تو ز آن واقفی

You have become a questioner on purpose to disclose to the common,
albeit you are acquainted with it;

ز انکه نیم علم آمد این سؤال
هر برونی را نباشد این مجال

For this questioning is the half of knowledge,
and this ability does not belong to every outsider."

هم سؤال از علم خیزد هم جواب
همچنان که خار و گل از خاك و آب

Both question and answer arise from knowledge,
just as the thorn and the rose from earth and water.

هم ضلال از علم خیزد هم هدی
همچنان که تلخ و شیرین از ندا

Both perdition and salvation arise from knowledge,
just as bitter and sweet from moisture.

ز آشنایی خیزد این بغض و ولا
وز غذای خوش بود سقم و قوی

This hatred and love arise from acquaintance,
and from wholesome food sickness and powers.

مستفید اعجمی شد آن کلیم
تا عجمیان را کند زین سر علیم

That Kalím became an ignorant enquirer
in order that he might make the ignorant acquainted with this mystery.

ما هم از وی اعجمی سازیم خویش
پاسخش آریم چون بیگانه پیش

Let us too feign ourselves to be ignorant thereof
and elicit the answer to it as strangers.

خر فروشان خصم یکدیگر شدند
تا کلید قفل آن عقد آمدند

The ass-sellers became rivals to one another
in order that they might open the way to the contract.

پس بفرمودش خدا ای ذو لباب
چون بپرسیدی بیا بشنو جواب

Then God spoke unto him, saying, "O you who possess the most excellent,
since you have asked, come, hear the answer.

موسیا تخمی بکار اندر زمین
تا تو خود هم وادهی انصاف این

O Moses, sow some seed in the earth
that you yourself may render justice to this."

چون که موسی کشت و شد کشتش تمام
خوشه‌هایش یافت خوبی و نظام

When Moses had sown and the seed-corn was complete
and its ears had gained beauty and symmetry,

داس بگرفت و مر آن را می‌برید
پس ندا از غیب در گوشش رسید

He took the sickle and was cutting that;
then a voice from the Unseen reached his ear,

که چرا کشتی کنی و پروری
چون کمالی یافت آن را می‌بری

Crying, "Why do you sow and tend some seed-corn
and are cutting it when it has attained to perfection?"

گفت یا رب ز آن کنم ویران و پست
که در اینجا دانه هست و کاه هست

He replied, "O Lord, I destroy and lay it low
because straw is here and grain.

دانه لایق نیست در انبار کاه
کاه در انبار گندم هم تباه

The grain is not suitable in the straw-barn;
the straw likewise is bad in the wheat-barn.

نیست حکمت این دو را آمیختن
فرق واجب می‌کند در بیختن

It is not wisdom to mix these two:
it makes necessary the separation in winnowing."

گفت این دانش تو از کی یافتی
که به دانش بیدری بر ساختی

He said, "From whom did you gain this knowledge,
so that by means of the knowledge you did construct a threshing-floor?"

گفت تمییزم تو دادی ای خدا
گفت پس تمییز چون نبود مرا

He replied, "You, O God, gave me discernment."
He said, "Then how should I not have discernment?"

در خلایق روحهای پاك هست
روحهای تیره‌ی گلناك هست

Amongst the created beings are pure spirits;
there are spirits dark and muddy.

این صدفها نیست در یك مرتبه
در یکی در است و در دیگر شبه

These shells are not in one grade:
in one is the pearl and in another the bead.

واجب است اظهار این نیك و تباه
همچنانك اظهار گندمها ز کاه

It is necessary to make manifest this good and evil,
just as to make manifest the wheat from the straw.

بهر اظهار است این خلق جهان
تا نماند گنج حکمتها نهان

These creatures of the world are for the purpose of manifestation,
to the end that the treasure of providences may not remain hidden.

کنت کنزا گفت مخفیا شنو
جوهر خود گم مکن اظهار شو

He said, "I was a hidden treasure": listen!
Do not let your substance be lost: become manifest!

بیان آن که روح حیوانی و عقل جزوی و وهم و خیال بر مثال دوغند و روح که باقی است در این دوغ همچو روغن پنهان است

Explaining that the animal spirit and the particular reason and the imagination and the fancy may be compared to buttermilk, while the spirit, which is everlasting, is hidden in this buttermilk, like the butter.

جوهر صدقت خفی شد در دروغ
همچو طعم روغن اندر طعم دوغ

Your true substance is concealed in falsehood,
like the taste of butter in the taste of buttermilk.

آن دروغت این تن فانی بود
راستت آن جان ربانی بود

Your falsehood is this perishable body;
your truth is that lordly spirit.

سالها این دوغ تن پیدا و فاش
روغن جان اندر او فانی و لاش

Years this buttermilk, the body, is visible and manifest,
the butter, the spirit, is perishing and negated within it,

تا فرستد حق رسولی بنده‌ای
دوغ را در خمره جنباننده‌ای

Till God send a messenger, a servant,
a shaker of the buttermilk in the churn,

تا بجنباند به هنجار و به فن
تا بدانم من که پنهان بود من

That he may shake with method and skill,
to the end that I may know that ego was hidden;

یا کلام بنده‌ای کان جزو اوست
در رود در گوش او کاو وحی جوست

Or the speech of a servant, which is part of him,
enter into the ear of him who is seeking inspiration.

اذن مومن وحی ما را واعی است
آن چنان گوشی قرین داعی است

The true believer's ear is retaining our inspiration:
such an ear is closely linked to the caller.

همچنان که گوش طفل از گفت مام
پر شود ناطق شود او در کلام

Just as the infant's ear is filled with its mother's words,
it begins to speak articulately;

ور نباشد طفل را گوش رشد
گفت مادر نشنود گنگی شود

And if the infant have not a right ear,
it does not hear its mother's words and becomes a mute.

دایما هر کر اصلی گنگ بود
ناطق آن کس شد که از مادر شنود

Every one born deaf has always been dumb:
that one who heard from his mother became a speaker.

دان که گوش کر و گنگ از آفتی است
که پذیرای دم و تعلیم نیست

Know that the deaf ear and the dumb man are the result of a certain defect;
for it is not capable of words and being taught.

آن که بی‌تعلیم بد ناطق خداست
که صفات او ز علتها جداست

The one that possessed speech without being taught is God,
whose attributes are separated from infirmities,

یا چو آدم کرده تلقینش خدا
بی‌حجاب مادر و دایه و ازا

Or one like Adam whom God instructed
without the screen of mother and nurse and necessaries,

یا مسیحی که به تعلیم ودود
در ولادت ناطق آمد در وجود

Or the Messiah who, through being taught by the Loving,
at his birth came speaking into the world,

از برای دفع تهمت در ولاد
که نزاده‌ست از زنا و از فساد

For the purpose of repelling the suspicion as to his birth
that he was not born of fornication and wickedness

جنبشی بایست اندر اجتهاد
تا که دوغ آن روغن از دل باز داد

A shaking was required in the effort that the buttermilk
might render back that butter from its heart.

روغن اندر دوغ باشد چون عدم
دوغ در هستی بر آورده علم

The butter in the buttermilk is like non-existence;
the buttermilk has raised its banner in existence.

آن که هستت می‌نماید هست پوست
و انکه فانی می‌نماید اصل اوست

That which seems to you to be existent is skin,
while that which seems to have perished—that is the root.

دوغ روغن ناگرفته است و کهن
تا بنگزینی بنه خرجش مکن

The buttermilk has not taken butter and is old:
lay it and do not squander it till you pick out.

هین بگردانش به دانش دست دست
تا نماید آن چه پنهان کرده است

Listen, turn it knowingly from hand to hand,
that it may reveal that which it has hidden;

ز انکه این فانی دلیل باقی است
لابه‌ی مستان دلیل ساقی است

For this perishable is a proof of the everlasting:
the maundering of the intoxicated is a proof of the Cupbearer.

مثال دیگر هم در این معنی

Another parable on the same subject

هست بازیهای آن شیر علم
مخبری از بادهای مکتتم

The gambols of the lion on the banner
are indicative of winds concealed.

گر نبودی جنبش آن بادها
شیر مرده کی بجستی در هوا

If there were not the movement of those winds,
how would the dead lion leap into the air?

ز آن شناسی باد را گر آن صباست
یا دبور است این بیان آن خفاست

By that you know whether the wind is the east-wind or the west wind:
this is the explanation of that occult matter.

این بدن مانند آن شیر علم
فکر می‌جنباند او را دم‌به‌دم

This body is like the lion on the banner:
thought is causing it to move continually.

فکر کان از مشرق آید آن صباست
وان که از مغرب دبور با وباست

The thought that comes from the east is the east-wind,
and that which from the west is the west-wind fraught with pestilence.

مشرق این باد فکرت دیگر است
مغرب این باد فکرت ز آن سر است

The east of this wind of thought is different;
the west of this wind of thought is from Yonder side.

مه جماد است و بود شرقش جماد
جان جان جان بود شرق فؤاد

The moon is inanimate, and its east is inanimate:
the heart’s east is the soul of the soul of Soul.

شرق خورشیدی که شد باطن فروز
قشر و عکس آن بود خورشید روز

The east of that Sun which illumines the inward part—
the sun of day is the husk and reflection thereof;

ز انکه چون مرده بود تن بی‌لهب
پیش او نه روز بنماید نه شب

For when the body is dead without the flame,
neither day nor night appears to it;

ور نباشد آن چو این باشد تمام
بی‌شب و بی‌روز دارد انتظام

But though it is not, when this is in perfection,
it maintains itself intact without night and day,

همچنان که چشم می‌بیند به خواب
بی‌مه و خورشید ماه و آفتاب

Just as the eye, without moon and sun,
sees moon and sun in dream

نوم ما چون شد اخ الموت ای فلان
زین برادر آن برادر را بدان

Since our sleep is the brother of death,
O such and such, know that brother from this brother.

ور بگویندت که هست آن فرع این
مشنو آن را ای مقلد بی‌یقین

And if they tell you that that is the branch of this, do not hear it,
O follower of authority, without certain knowledge.

می‌ببیند خواب جانت وصف حال
که به بیداری نبینی بیست سال

During sleep your spirit is beholding the representation of a state
which you will not behold, whilst you are awake, in twenty years,

در پی تعبیر آن تو عمرها
می‌دوی سوی شهان با دها

And you are running, for lifetimes, to the sagacious kings
in quest of the interpretation thereof,

که بگو آن خواب را تعبیر چیست
فرع گفتن این چنین سر را سگی است

Saying, “Tell, what is the interpretation of that dream?”
To call such a mystery a “branch” is currishness.

خواب عام است این و خود خواب خواص
باشد اصل اجتبا و اختصاص

This is the sleep of the common; but truly the sleep of the elect
is the root of privilege and election.

پیل باید تا چو خسبد او ستان
خواب بیند خطه‌ی هندوستان

There needs to be the elephant, in order that, when he sleeps supinely,
he may dream of the land of Hindustan.

خر نبیند هیچ هندستان به خواب
خر ز هندستان نکرده‌ست اغتراب

The ass does not dream of Hindustan at all:
the ass has never journeyed from Hindustan to a foreign country.

جان همچون پیل باید نیك زفت
تا به خواب او هند داند رفت تفت

There is need of the elephant-like and very robust spirit,
that in sleep it may be able to go speedily to Hindustan.

ذکر هندستان کند پیل از طلب
پس مصور گردد آن ذکرش به شب

Because of desire the elephant remembers Hindustan;
then by night that remembrance of his takes form.

اذْكُرُوا اللَّهَ کار هر اوباش نیست
ارْجِعِي بر پای هر قلاش نیست

Remember Allah is not a work of every rascal;
Return thou is not on the foot of every reprobate.

لیك تو آیس مشو هم پیل باش
ور نه پیلی در پی تبدیل باش

But still do not you despair, be an elephant;
and if you are not an elephant, be in quest of transmutation.

کیمیا سازان گردون را ببین
بشنو از میناگران هر دم طنین

Behold the alchemists of Heaven; hear at every moment
the sound from the makers of the philosophers' stone.

نقش بندانند در جو فلك
کارسازانند بهر لی و لك

They are designers in the celestial atmosphere;
they are workers for me and you.

گر نبینی خلق مشکین جیب را
بنگر ای شب کور این آسیب را

If you do not see the musky-bosomed people,
behold this touch, O night-blind one.

هر دم آسیب است بر ادراك تو
نبت نو نو رسته بین از خاك تو

At every moment the touch is upon your apprehension:
behold the plants ever springing up anew from your earth!

زین بد ابراهیم ادهم دیده خواب
بسط هندستان دل را بی‌حجاب

Of this was Ibrahim son of Adham, who beheld in sleep,
without veil, the unfolding of the spiritual Hindustan.

لاجرم زنجیرها را بر درید
مملکت برهم زد و شد ناپدید

Of necessity, he burst the chains asunder
and dashed his kingdom to pieces and disappeared.

آن نشان دید هندستان بود
که جهد از خواب و دیوانه شود

The sign of beholding Hindustan
is that he starts up from sleep and becomes mad.

می‌فشاند خاك بر تدبیرها
می‌دراند حلقه‌ی زنجیرها

He will scatter dust upon plans
and will burst the links of the chains,

آن چنان که گفت پیغمبر ز نور
که نشانش آن بود اندر صدور

Even as the Prophet said of the light,
that the sign thereof in breasts

که تجافی آرد از دار الغرور
هم انابت آرد از دار السرور

Is that he withdraws from the abode of delusion
and also turns back from the abode of joy.

بهر شرح این حدیث مصطفی
داستانی بشنو ای یار صفا

For the exposition of this *hadíth* of Mustafa,
listen to a tale, O sincere friend.

حکایت آن پادشاه زاده که پادشاهی حقیقی به وی روی نمود، یَوْمَ یَفِرُّ الْمَرْءُ مِنْ أَخِیهِ وَ أُمِّهِ وَ أَبِیهِ نقد وقت او شد، پادشاهی این خاك توده‌ی کودك طبعان که قلعه گیری نام کنند آن کودك که چیره آید بر سر خاك توده بر آید و لاف زند که قلعه مراست کودکان دیگر بر وی رشك برند که التراب ربیع الصبیان، آن پادشاه زاده چو از قید رنگها برست گفت من این خاکهای رنگین را همان خاك دون می‌گویم زر و اطلس و اکسون نمی‌گویم من از این اکسون رستم به یکسون رفتم، وَ آتَیْنَاهُ الْحُکْمَ صَبِیًّا ارشاد حق را مرور سالها حاجت نیست در قدرت کُنْ فَیَکُونُ هیچ کس سخن قابلیت نگوید

Story of the prince to whom the true kingdom displayed itself, "on the Day when a man shall flee from his brother and his mother and his father" became the object of his immediate experience; the kingdom of this earth-heap of the childish called "castle-taking," the child that gains the victory mounts upon the earth-heap and says boastfully, "The castle belongs to me," while the other children envy him; for earth is the pastime of boys. When the prince was delivered from the bondage of colours, he said, "I say that these coloured pieces of earth are just the same vile earth; I do not call them gold and satin and brocade: I have been delivered from this brocade (aksún) and have gone to that which is simple (yaksún)." "And We bestowed wisdom upon him whilst he was yet a boy"; it needs not the passing of years for the guidance of God: none speaks of the capacity to receive in the Power of Be, and it is.

پادشاهی داشت یك برنا پسر
باطن و ظاهر مزین از هنر

A certain king had a young son,
adorned with excellence within and without.

خواب دید او کان پسر ناگه بمرد
صافی عالم بر آن شه گشت درد

He dreamed that suddenly that son died:
the pure pleasure of the world was changed, for the king, to dregs.

خشك شد از تاب آتش مشك او
که نماند از تف آتش اشك او

His water-skin was dried up by the heat of the fire,
for because of the glow of the fire his tears remained not.

آن چنان پر شد ز دود و درد شاه
که نمی‌یابید در وی راه آه

The king became so full of smoke and grief
that sighs were finding no way into him.

خواست مردن قالبش بی‌کار شد
عمر مانده بود شه بیدار شد

He was about to die, his body became inert;
his life had been left: the king awoke.

شادیی آمد ز بیداریش پیش
که ندیده بود اندر عمر خویش

From awaking, there came to him a joy
which he had not experienced in his life;

که ز شادی خواست هم فانی شدن
بس مطوق آمد این جان و بدن

For from joy likewise he was about to perish:
this spirit and body is mightily shackled with the collar.

از دم غم می‌بمیرد این چراغ
و ز دم شادی بمیرد اینت لاغ

This lamp dies from the breath of sorrow, and it also dies
from the breath of joy. Here, look, is a pleasant jest!

در میان این دو مرگ او زنده است
این مطوق شکل جای خنده است

He is living between these two deaths:
this that resembles one shackled with a collar is an occasion for laughter.

شاه با خود گفت شادی را سبب
آن چنان غم بود از تسبیب رب

The king said to himself, "In consequence of the Lord's causation such
a sorrow as that was the cause of joy."

ای عجب یك چیز از یك روی مرگ
و آن ز یك روی دگر احیا و برگ

Oh, wonderful the same thing from one aspect death
and from another aspect a quickening with life and a provision!

آن یکی نسبت بدان حالت هلاك
باز هم آن سوی دیگر امتساك

The same thing is destructive in relation to one circumstance,
while again it is preservative in regard to another.

شادی تن سوی دنیاوی کمال
سوی روز عاقبت نقص و زوال

Bodily joy is perfection in regard to that which is of the present world,
defect and failure in regard to the Day of the latter end.

خنده را در خواب هم تعبیر خوان
گریه گوید با دریغ و اندهان

The dream interpreter, too, declares laughter in dreams
to be weeping with regrets and grief,

گریه را در خواب شادی و فرح
هست در تعبیر ای صاحب مرح

for weeping in dreams joy and gladness
are in the interpretation, O gleeful man.

شاه اندیشید کاین غم خود گذشت
لیك جان از جنس این بد ظن بگشت

The king pondered, saying, "This sorrow, indeed, is past,
but my soul has become suspicious of one of the same kind;

ور رسد خاری چنین اندر قدم
که رود گل یادگاری بایدم

And if such a thorn enters my foot that the rose departs,
I must have a keepsake."

چون فنا را شد سبب بی‌منتهی
پس کدامین راه را بندیم ما

Since the causes of mortality are infinite,
which road, then, shall we bar?

صد دریچه و در سوی مرگ لدیغ
می‌کند اندر گشادن ژیغ ژیغ

A hundred windows and doors facing towards mordant death
are ever creaking as they are opened,

ژیغ ژیغ تلخ آن درهای مرگ
نشنود گوش حریص از حرص برگ

From greed for provision the ear of the covetous
does not hear the harsh creaking of those doors of death.

از سوی تن دردها بانگ در است
و ز سوی خصمان جفا بانگ در است

From the side of the body, pains are the noise of the door;
and from the side of enemies, maltreatment is the noise of the door.

جان من بر خوان دمی فهرست طب
نار علتها نظر کن ملتهب

My dear friend read for one moment the table of contents of Medicine;
look at the flaming fire of diseases!

ز آن همه‌ی غرها در این خانه ره است
هر دو گامی پر ز کژدمها چه است

Through all those tumours there is a way into this house:
at every two steps there is a pit full of scorpions.

باد تند است و چراغم ابتری
زو بگیرانم چراغ دیگری

"The wind is fierce and my lamp is a docked one:
I will light another lamp from it,

تا بود کز هر دو یك وافی شود
گر به باد آن یك چراغ از جا رود

So that maybe one complete will arise from them both,
if that one lamp be put out by the wind,"

همچو عارف کز تن ناقص چراغ
شمع دل افروخت از بهر فراغ

Like the gnostic who, for the sake of freedom from care,
has lit the candle of the heart from this defective lamp of the body,

تا که روزی کاین بمیرد ناگهان
پیش چشم خود نهد او شمع جان

In order that, one day when this dies of a sudden,
he may place before his eye the candle of the spirit.

او نکرد این فهم پس داد از غرر
شمع فانی را به فانیی دگر

He did not understand this; therefore in his heedlessness
he applied the perishing candle to another perishable.

عروس آوردن پادشاه فرزند خود را از خوف انقطاع نسل

How the king brought his son a bride for fear of his race coming to an end.

پس عروسی خواست باید بهر او
تا نماید زین تزوج نسل رو

"It is necessary, then, to seek a bride for him,
that from this marriage offspring may appear,

گر رود سوی فنا این باز باز
فرخ او گردد ز بعد باز باز

If this falcon returns to the state of mortality
his young may become a falcon after the falcon,

صورت این باز گر ز ینجا رود
معنی او در ولد باقی بود

If the form of this falcon go from here,
his inward meaning may endure in his son.

بهر این فرمود آن شاه نبیه
مصطفی که الولد سر ابیه

On account of this, that renowned king, Mustafa, said,
'The son is the marrow of his father.'

بهر این معنی همه‌ی خلق از شعف
می‌بیاموزند طفلان را حرف

For this reason all people, by heartfelt love,
teach their children trades,

تا بماند آن معانی در جهان
چون شود آن قالب ایشان نهان

To the end that these inward meanings may remain in the world
when that body of theirs becomes hidden.

حق به حکمت حرصشان داده ست جد
بهر رشد هر صغیر مستعد

God in His wisdom has given them intense desire
for the right guidance of every little one capable.

من هم از بهر دوام نسل خویش
جفت خواهم پور خود را خوب کیش

I too, for the purpose of the continuance of my race,
will seek for my son a wife of good principles.

دختری خواهم ز نسل صالحی
نی ز نسل پادشاهی کالحی

I will seek a girl who is the offspring of a righteous man,
not the offspring of a stern-faced king."

شاه خود این صالح است آزاد اوست
نی اسیر حرص فرج است و گلوست

This righteous man is himself a king, he is free,
he is not the prisoner of lust and gluttony.

مر اسیران را لقب کردند شاه
عکس چون کافور نام آن سیاه

They have given prisoners the title of "king" by inversion,
just as *Kafur* is the name of that Negro.

شد مفازه بادیه‌ی خونخوار نام
نیك بخت آن پیس را کردند عام

The blood-drinking wilderness is named *mafáza* (place of safety);
the common call the leper *Níkbakht*.

بر اسیر شهوت و خشم و امل
بر نوشته میر یا صدر اجل

They have described the prisoner of lust and anger and ambition
by the name of *Mír* or *Sadr-i ajall* (most honourable prince).

آن اسیران اجل را عام داد
نام امیران اجل اندر بلاد

To those prisoners of Doom (*asírán-i ajal*) the common in the lands
have given the title of "most honourable Amírs" (*amírán-i ajall*).

صدر خوانندش که در صف نعال
جان او پست است یعنی جاه و مال

They call high-placed (*Sadr*) him whose soul is low in the vestibule,
that is to say, power and riches.

شاه چون با زاهدی خویشی گزید
این خبر در گوش خاتونان رسید

When the king chose relationship with an ascetic,
this news came to the ears of ladies.

اختیار کردن پادشاه دختر درویش زاهدی را از جهت پسر و اعتراض کردن اهل حرم و ننگ داشتن ایشان از پیوندی درویش

How the king chose the daughter of a poor ascetic for his son and how the ladies of the harem raised objections and disdained the alliance with the dervish.

مادر شه زاده گفت از نقص عقل
شرط کفویت بود در عقل و نقل

The prince's mother, from deficiency of understanding, said,
"According to reason and tradition equality is requisite.

تو ز شح و بخل خواهی و ز دها
تا ببندی پور ما را بر گدا

You from stinginess and miserliness and shrewdness
wish to ally our son with a beggar."

گفت صالح را گدا گفتن خطاست
کاو غنی القلب از داد خداست

He said, "It is a fault to call the righteous man a beggar,
for through the grace of God he is spiritually rich.

در قناعت می‌گریزد از تقی
نه از لئیمی و کسل همچون گدا

He is taking refuge in contentment because of piety,
not because of meanness and laziness, like the beggar.

قلتی کان از قناعت وز تقاست
آن ز فقر و قلت دونان جداست

The penury which arises from contentment and piety
is distinct from the poverty and penury of the base.

حبه‌ای آن گر بیابد سر نهد
وین ز گنج زر به همت می‌جهد

If that one finds a single coin, he bows his head,
while this one in his lofty aspiration recoils from a treasure of gold.

شه که او از حرص قصد هر حرام
می‌کند او را گدا گوید همام

The king who from greed is betaking himself to everything unlawful—
the man of noble mind calls him a beggar."

گفت کو شهر و قلاع او را جهیز
یا نثار گوهر و دینار ریز

She said, "Where are his cities and castles the wedding-outfit,
or scattering gems and pieces of gold?"

گفت رو هر کاو غم دین بر گزید
باقی غمها خدا از وی برید

He said, "Go! Whoever prefers to care for religion,
God cuts off from him all remaining cares."

غالب آمد شاه و دادش دختری
از نژاد صالحی خوش جوهری

The king prevailed and gave to him a maiden of goodly nature,
belonging to the family of a righteous man.

در ملاحت خود نظیر خود نداشت
چهره‌اش تابان‌تر از خورشید چاشت

Truly, she had none to rival her in loveliness:
her face was brighter than the sun at morn.

حسن دختر این خصالش آن چنان
کز نکویی می‌نگنجد در بیان

Such was the maiden's beauty; and her qualities were such that,
on account of their excellence, they are not contained in description.

صید دین کن تا رسد اندر تبع
حسن و مال و جاه و بخت منتفع

Make religion your prey, that in consequence there may come
beauty and riches and power and advantageous fortune.

آخرت قطار اشتر دان به ملك
در تبع دنیاش همچون پشم و پشك

Know that the next world, in respect of ownership, is files of camels:
the present world is its corollary, like the hair and dung.

پشم بگزینی شتر نبود ترا
ور بود اشتر چه قیمت پشم را

You choose the hair, the camel will not be yours,
and if the camel be yours, what value has the hair?

چون بر آمد این نکاح آن شاه را
با نژاد صالحان بی‌مرا

When the marriage with the family of the uncontentious righteous folk
was achieved by the king,

از قضا کمپیرکی جادو که بود
عاشق شه زاده‌ی با حسن و جود

By destiny a decrepit old witch,
who was in love with the handsome and generous prince—

جادویی کردش عجوزهٔ کابلی
که برد ز آن رشك سحر بابلی

An old woman of Kabul—bewitched him with a sorcery
of which the magic of Babylon would be envious.

شه بچه شد عاشق کمپیر زشت
تا عروس و آن عروسی را بهشت

The prince fell in love with the ugly hag,
so that he abandoned his bride and the wedding.

یك سیه دیوی و کابولی زنی
گشت بر شه زاده ناگه ره زنی

A black devil and woman of Kabul
suddenly waylaid the prince.

آن نود ساله عجوز گنده کس
نه خرد هشت آن ملك را و نه بس

That stinking ninety year old hag
left the prince neither wisdom nor understanding.

تا به سالی بود شه زاده اسیر
بوسه جایش نعل کفش گنده پیر

For a year the prince was captivated:
the sole of the hag's shoe was the place where he bestowed his kisses.

صحبت کمپیر او را می‌درود
تا ز کاهش نیم جانی مانده بود

Association with the hag was mowing him,
till through wasting away half a spirit remained.

دیگران از ضعف وی با درد سر
او ز سکر سحر از خود بی‌خبر

Others had the headache on account of his weakness,
he, from the intoxicating effect of the sorcery, was unconscious of himself.

این جهان بر شاه چون زندان شده
وین پسر بر گریه‌شان خندان شده

This world had become a prison to the king,
while this son was laughing at their tears.

شاه بس بی‌چاره شد در برد و مات
روز و شب می‌کرد قربان و زکات

The king became exceedingly desperate in the struggle:
day and night he was offering sacrifice and giving alms,

ز انکه هر چاره که می‌کرد آن پدر
عشق کمپیرك همی‌شد بیشتر

For whatever remedy the father might apply,
love for the old hag would always increase.

پس یقین گشتش که مطلق آن سری است
چاره او را بعد از این لابه‌گری است

Then it became clear to him that that was absolutely a mystery,
and that thenceforth his remedy was supplication.

سجده می‌کرد او که فرمانت رواست
غیر حق بر ملك حق فرمان که راست

He was prostrating himself in prayer, saying, "It beseems You to command:
to whom but God belongs the command over God's kingdom?

لیك این مسکین همی‌سوزد چو عود
دست گیرش ای رحیم و ای ودود

But this poor wretch is burning like aloes-wood:
take his hand, O Merciful and Loving One!"

تا ز یا رب یا رب و افغان شاه
ساحری استاد پیش آمد ز راه

Until, because of the "O Lord! O Lord!" and lamentation of the king,
a master-magician came from the road into his presence.

مستجاب شدن دعای پادشاه در خلاص پسرش از جادوی کابلی

How the king's prayer for the deliverance of his son from the witch of Kabul was granted.

او شنیده بود از دور این خبر
که اسیر پیره زن گشت آن پسر

He had heard from afar the news
that that boy had been captivated by an old woman,

کان عجوزه بود اندر جادویی
بی‌نظیر و ایمن از مثل و دویی

A crone who in witchery was unrivalled
and secure from likeness and duality

دست بر بالای دست است ای فتی
در فن و در زور تا ذات خدا

Hand is above hand, O youth,
in skill and in strength up to the Essence of God.

منتهای دستها دست خداست
بحر بی‌شك منتهای سیلهاست

The ultimate end of hands is the Hand of God:
the ultimate end of torrents is undoubtedly the sea.

هم از او گیرند مایه ابرها
هم بدو باشد نهایت سیل را

From it the clouds take their origin,
and in it too the torrent has an end.

گفت شاهش کاین پسر از دست رفت
گفت اینك آمدم درمان زفت

The king said to him, "This boy has passed out of control."
He said, "Look you, I am come as a potent remedy.

نیست همتا زال را زین ساحران
جز من داهی رسیده ز آن کران

None of these sorcerers is equal to the old woman except me,
the sagacious one, who have arrived from yonder shore.

چون کف موسی به امر کردگار
نك بر آرم من ز سحر او دمار

Lo, by command of the Creator, I, like the hand of Moses,
will utterly destroy her sorcery;

که مرا این علم آمد ز آن طرف
نه ز شاگردی سحر مستخف

For to me this knowledge has come from yonder region,
not from having been schooled in the sorcery which is held cheap.

آمدم تا بر گشایم سحر او
تا نماند شاه زاده زرد رو

I am come to undo her sorcery,
so that the prince may not remain pale-faced.

سوی گورستان برو وقت سحور
پهلوی دیوار هست اسپید گور

Go to the graveyard at the hour of the meal taken before dawn:
beside the wall is a whitened tomb.

سوی قبله باز کاو آن جای را
تا ببینی قدرت و صنع خدا

Dig up that place in the direction of the *qibla*,
that you may behold the power and the working of God."

بس دراز است این حکایت تو ملول
زبده را گویم رها کردم فضول

This story is very long, and you are weary:
I will relate the cream, I dismiss what is superfluous.

آن گرههای گران را بر گشاد
پس ز محنت پور شه را راه داد

He untied those heavy knots:
then he gave to the king's son a way out of the affliction.

آن پسر با خویش آمد شد دوان
سوی تخت شاه با صد امتحان

The boy came to himself and with a hundred tribulations
went running towards the throne of the king.

سجده کرد و بر زمین می‌زد ذقن
در بغل کرده پسر تیغ و کفن

He made prostration and was beating his chin on the earth:
the boy held in his arms a sword and winding-sheet.

شاه آیین بست و اهل شهر شاد
و آن عروس ناامید بی‌مراد

The king ordered the city to be decorated,
and the citizens and the despairing disappointed bride rejoiced.

عالم از سر زنده گشت و پر فروز
ای عجب آن روز روز امروز روز

The world revived once more and was filled with radiance:
“Oh, what a wondrous difference between that day and to-day!”

یك عروسی کرد شاه او را چنان
که جلاب قند بد پیش سگان

The king made such a wedding-feast for him
that sugared julep was before the dogs.

جادوی کمپیر از غصه بمرد
روی و خوی زشت با مالك سپرد

The old witch died of vexation
and gave up her hideous face and nature to Malik.

شاه زاده در تعجب مانده بود
کز من او عقل و نظر چون در ربود

The prince was left in amazement:
“How did she rob me of understanding and insight?”

نو عروسی دید همچون ماه حسن
که همی‌زد بر ملیحان راه حسن

He beheld a newly wedded bride like the beauteous moon,
who was infesting the road of beauty against the fair ones.

گشت بی‌هوش و به رو اندر فتاد
تا سه روز از جسم وی گم شد فؤاد

He became senseless and fell on his face:
for three days the heart vanished from his body.

سه شبانه روز او ز خود بی‌هوش گشت
تا که خلق از غشی او پر جوش گشت

Three days and nights he became unconscious of himself,
so that the people were perturbed by his swoon.

از گلاب و از علاج آمد بخود
اندك اندك فهم گشتش نیك و بد

By means of rose-water and remedies he came to himself:
little by little, good and evil were apprehended by him.

بعد سالی گفت شاهش در سخن
کای پسر یاد آر از آن یار کهن

After a year the king said to him jokingly in conversation,
“O son, bethink you of that old friend,

یاد آور ز آن ضجیع و ز آن فراش
تا بدین حد بی‌وفا و مر مباش

Bethink you of that bedfellow and that bed:
do not be so faithless and harsh!”

گفت رو من یافتم دار السرور
وارهیدم از چه دار الغرور

“Go to!” said he; “I have found the abode of joy;
I am delivered from the pit of the abode of delusion.”

همچنان باشد چو مومن راه یافت
سوی نور حق ز ظلمت روی تافت

It is even so: when the true believer has found the way
towards the Light of God, he averts his face from the darkness.

در بیان آن که شه زاده آدمی بچه است و خلیفه‌ی خداست پدرش آدم صفی خلیفه‌ی حق مسجود ملایك و آن کمپیر کابلی دنیاست که آدمی بچه را از پدر ببرید به سحر و انبیا و اولیا آن طبیب تدارك کننده

Explaining that the prince is Man, the vicegerent of God, and that his father is Adam, the chosen one, the vicegerent of God, he to whom the angels bowed in worship; and that the old hag of Kabul is the World which separated Man from his Father by sorcery, while the prophets and saints are like the physician who applied the remedy.

ای برادر دان که شه زاده توی
در جهان کهنه زاده از نوی

O brother, know that you are the prince
born anew in the old world.

کابلی جادو این دنیاست کاو
کرد مردان را اسیر رنگ و بو

The witch of Kabul is this World
which made men captive to colour and perfume.

چون در افکندت در این آلوده روذ
دم‌به‌دم می‌خوان و می‌دم قُلْ أعوذ

Since she has cast you into this polluted stream,
continually recite and utter, *Say, I take refuge.*

تا رهی زین جادویی و زین قلق
استعاذت خواه از رب الفلق

In order that you may be delivered from this witchery and this distress,
beg of *the Lord of the daybreak* that you may say "I take refuge."

ز آن نبی دنیات را سحاره خواند
کاو به افسون خلق را در چه نشاند

The Prophet called this world of yours an enchantress
because through her spells she lodged mankind in the pit.

هین فسون گرم دارد گنده پیر
کرده شاهان را دم گرمش اسیر

Beware! The stinking hag has hot spells:
her hot breath has made kings captive.

در درون سینه نفاثات اوست
عقده‌های سحر را اثبات اوست

She is the *witches who blow* within breast:
she is the maintaining the knots of sorcery.

ساحره‌ی دنیا قوی دانا زنی است
حل سحر او به پای عامه نیست

The sorceress, the World, is a mightily cunning woman:
it is not in the power of the common to undo her sorcery;

ور گشادی عقد او را عقلها
انبیا را کی فرستادی خدا

And if understandings could undo her knot,
how should God have sent the prophets?

هین طلب کن خوش دمی عقده گشا
راز دان یَفْعَلُ اللهُ ما یشاء

Listen; seek one whose breath is pure, a looser of knots,
one who knows the mystery of *God does what He wills*.

همچو ماهی بسته استت او به شست
شاه زاده ماند سالی و تو شصت

She has imprisoned you, like a fish, in her net:
the prince remained one year, and you sixty.

شصت سال از شست او در محنتی
نه خوشی نه بر طریق سنتی

From her net you art in tribulation sixty years:
neither are you happy nor do you walk in the way of the Sunna.

فاسقی بد بخت نه دنیات خوب
نه رهیده از وبال و از ذنوب

You are a miserable unrighteous man: neither is your worldly life good
nor are you delivered from guilt and sins.

نفخ او این عقده‌ها را سخت کرد
پس طلب کن نفخه‌ی خلاق فرد

Her breathing has made these knots tight:
seek, then, the breathing of the unique Creator,

تا نَفَخْتُ فِيهِ مِنْ رُوحِي ترا
وا رهاند زین و گوید برتر آ

In order that "*I breathed of My spirit into him*"
may deliver you from this and say, "Come higher!"

جز به نفخ حق نسوزد نفخ سحر
نفخ قهر است این و آن دم نفخ مهر

The breathing of sorcery is not consumed save by the breathing of God:
this is the breathing of wrath, that exhalation is the breathing of love.

رحمت او سابق است از قهر او
سابقی خواهی برو سابق بجو

His mercy is prior to His wrath: you desire priority,
go; seek that which is prior,

تا رسی اندر نفوس زوجت
کای شه مسحور اینك مخرجت

That you may attain unto the souls that *are wedded*;
for lo, this, O enchanted prince, is your way of escape.

با وجود زال ناید آن حلال
در شبیکه در بر آن پر دلال

With the existence of the old woman, there can be no undoing,
in the net and in the arms of that full of blandishments.

نه بگفته‌ست آن سراج امتان
این جهان و آن جهان را ضرتان

Has not the Lamp of the peoples called this world
and that world the two fellow-wives?

پس وصال این فراق آن بود
صحت این تن سقام جان بود

Therefore union with this is separation from that:
the health of this body is the sickness of the spirit.

سخت می‌آید فراق این ممر
پس فراق آن مقر دان سخت‌تر

Hard is the separation from this transitory abode:
know, then, that the separation from that permanent abode is harder

چون فراق نقش سخت آید ترا
تا چه سخت آید ز نقاشش جدا

Since it is hard for you to be separated from the form,
how hard must it be to be parted from its Maker!

ای که صبرت نیست از دنیای دون
چونت صبر است از خدا ای دوست چون

O you that have not the patience to do without the vile world,
how, O friend, how have you the patience to do without God?

چون که صبرت نیست زین آب سیاه
چون صبوری داری از چشمه‌ی اله

Since you have not the patience to do without this black water,
how have you the patience to do without God’s fountain?

چون که بی‌این شرب کم داری سکون
چون ز ابراری جدا و ز یشربون

Since you are restless without this drink,
how are you apart from *the righteous* and from *they shall drink*?

گر ببینی یك نفس حسن ودود
اندر آتش افکنی جان و وجود

If for one moment you behold the beauty of the Loving One
and cast your soul and existence into the fire,

جیفه بینی بعد از آن این شرب را
چون ببینی کر و فر قرب را

After that you will regard this drink as a carcass,
when you behold the glory and splendour of nearness.

همچو شه زاده رسی در یار خویش
پس برون آری ز پا تو خار خویش

Like the prince, you will attain unto your Beloved;
then you will draw out from your foot the thorn of self.

جهد کن در بی‌خودی خود را بیاب
زودتر و الله اعلم بالصواب

Strive for selflessness, find yourself as soon as possible—
and God best knows the right course.

هر زمانی هین مشو با خویش جفت
هر زمان چون خر در آب و گل میفت

Take heed, never be wedded to self:
do not, like an ass, be always falling into water and mud.

از قصور چشم باشد آن عثار
که نبیند شیب و بالا کوروار

That stumbling arises from shortsightedness;
for like a blind man, he does not see the ups and downs.

بوی پیراهان یوسف کن سند
ز انکه بویش چشم روشن می‌کند

Make the scent of Joseph’s shirt your stay,
because his scent makes the eye clear.

صورت پنهان و آن نور جبین
کرده چشم انبیا را دور بین

The hidden Form and the Light of that Brow
have made the eyes of the prophets far-seeing.

نور آن رخسار برهاند ز نار
هین مشو قانع به نور مستعار

The Light of that Countenance will deliver from the fire:
listen, be not content with borrowed light.

چشم را این نور حالی بین کند
جسم و عقل و روح را گرگین کند

This light makes the eye to see that which is transient:
it makes body and mind and spirit to be scabby.

صورتش نور است و در تحقیق نار
گر ضیا خواهی دو دست از وی بدار

It has the appearance of light, but in reality it is fire:
keep your hands off it, if you desire the radiance.

دم به دم در رو فتد هر جا رود
دیده و جانی که حالی بین بود

The eye and spirit that sees the transient
falls on its face continually wherever it goes.

دور بیند دور بین بی‌هنر
همچنان که دور دیدن خواب در

A far-seeing man who lacks knowledge may see far,
just as far sight in dreams.

خفته باشی بر لب جو خشك لب
می‌دوی سوی سراب اندر طلب

You are asleep with parched lips on the bank of the river,
and are running in search of water towards the mirage.

دور می‌بینی سراب و می‌دوی
عاشق آن بینش خود می‌شوی

You see the mirage far away and run:
you become in love with your own sight.

می‌زنی در خواب با یاران تو لاف
که منم بینا دل و پرده شکاف

In the dream you boast to your friends, saying, “I am the one
whose heart possesses vision, and the one that rends the veil.

نك بدان سو آب دیدم هین شتاب
تا رویم آن جا و آن باشد سراب

Lo, I see water yonder: listen, make haste that we may go there”—
and it is the mirage.

هر قدم زین آب تازی دورتر
دو دوان سوی سراب با غرر

At every step you hurry farther away from the water,
while you keep running on towards the perilous mirage.

عین آن عزمت حجاب این شده
که به تو پیوسته است و آمده

Your very setting-out has become the barrier
from this that has come close to you.

بس کسا عزمی به جایی می‌کند
از مقامی کان غرض در وی بود

Oh, many a one sets out to some place
from the spot where the object of his quest is.

دید و لاف خفته می‌ناید بکار
جز خیالی نیست دست از وی بدار

The sight and boasting of the sleeper is of no avail;
it is naught but a phantasy: hold aloof from it.

خوابناکی لیك هم بر راه خسب
اللّه اللّه بر ره الله خسب

You are sleepy, but anyhow sleep on the Way:
for God’s sake, for God’s sake, sleep on the Way of God,

تا بود که سالکی برتو زند
از خیالات نعاست بر کند

That perchance a Traveller may attach himself to you
and tear you from the phantasies of slumber.

خفته را گر فکر گردد همچو موی
او از آن دقت نیابد راه کوی

If the sleeper’s thought become as a hair,
he will not find the way to the Abode by that subtlety.

فکر خفته گر دو تا و گر سه تاست
هم خطا اندر خطا اندر خطاست

Whether the sleeper’s thought is twofold or threefold,
still it is error on error on error.

موج بر وی می‌زند بی‌احتراز
خفته پویان در بیابان دراز

The waves are beating upon him relentlessly;
he asleep is running in the long wilderness.

خفته می‌بیند عطشهای شدید
آب اقرب منه مِنْ حَبْلِ الورید

The sleeper dreams of the sore pangs of thirst,
the water is *nearer unto him than the neck-vein*.

حکایت آن زاهد که در سال قحط شاد و خندان بود با مفلسی و بسیاری عیال و خلق می‌مردند از گرسنگی گفتندش چه هنگام شادی است که هنگام صد تعزیت است گفت مرا باری نیست

Story of the ascetic who, notwithstanding his destitution and numerous family, was rejoicing and laughing in a year of drought whilst the people were dying of hunger. They said to him, "What is the occasion for joy? It is an occasion for a hundred tears." "For me at any rate it is not," he replied.

همچنان کان زاهد اندر سال قحط
بود او خندان و گریان جمله رهط

Even as that ascetic was laughing in a year of drought,
while all folk were weeping

پس بگفتندش چه جای خنده است
قحط بیخ مومنان بر کنده است

So they said to him, "What is the occasion for laughter,
the drought has uprooted the true believers?

رحمت از ما چشم خود بر دوخته‌ست
ز آفتاب تیز، صحرا سوخته است

Mercy has closed its eyes to us:
the plain is burnt by the fierce sun.

کشت و باغ و رز سیه استاده است
در زمین نم نیست نه بالا نه پست

Crops and vineyards and vines are standing black:
there is no moisture in the earth, neither up nor down.

خلق می‌میرند زین قحط و عذاب
ده ده و صد صد چو ماهی دور از آب

The people are dying from this drought
and torment by tens and hundreds like fish far from the water.

بر مسلمانان نمی‌آری تو رحم
مومنان خویشند و یك تن شحم و لحم

You are taking no pity on the Moslems;
the true believers are kinsmen and one body fat and flesh.

رنج یك جزوی ز تن رنج همه ست
گر دم صلح است یا خود ملحمه ست

The pain of one part of the body is the pain of all,
whether it be the hour of peace or war."

گفت در چشم شما قحط است این
پیش چشمم چون بهشت است این زمین

He replied, "In your eyes this is a drought,
to my eye this earth is like Paradise.

من همی‌بینم به هر دشت و مکان
خوشه‌ها انبه رسیده تا میان

I am beholding in every desert
and everywhere ears of wheat in abundance, reaching up to the waist;

خوشه‌ها در موج از باد صبا
پر بیابان سبزتر از گندنا

The wilderness full of ears of wheat in waves by the east-wind,
greener than the leek

ز آزمون من دست بروی می‌زنم
دست و چشم خویش را چون بر کنم

By way of trial I am putting my hand thereon:
how should I remove my hand and eye?

یار فرعون تنید ای قوم دون
ز آن نماید مر شما را نیل خون

You are friends of Pharaoh, the body, O base people:
hence the Nile seems to you to be blood.

یار موسای خرد گردید زود
تا نماند خون و بینید آب رود

Quickly become friends of Moses, the intellect,
in order that the blood may remain not and you may behold the river-water.

از پدر با تو جفایی می‌رود
آن پدر در چشم تو سگ می‌شود

An injustice is proceeding from you towards your father,
that father will become a dog in your eyes.

آن پدر سگ نیست تاثیر جفاست
که چنان رحمت نظر را سگ نماست

That father is not a dog: it is the effect of injustice
that such mercy appears to your sight a cur.

گرگ می‌دیدند یوسف را به چشم
چون که اخوان را حسودی بود و خشم

Since the Joseph's brothers had envy and anger,
they were regarding Joseph as the wolf.

با پدر چون صلح کردی خشم رفت
آن سگی شد، گشت بابا یار تفت

When you have made peace with your father, anger is gone;
that currishness departs, and your father at once becomes your friend.

بیان آن که مجموع عالم صورت عقل کل است چون با عقل کل به کژ روی جفا کردی صورت عالم ترا غم فزاید اغلب احوال چنان که دل با پدر بد کردی صورت پدر غم فزاید ترا و نتوانی رویش را دیدن اگر چه پیش از آن نور دیده بوده باشد و راحت جان

Explaining that the whole world is the form of Universal Reason, when by trespassing you act unjustly towards Universal Reason, in most cases the aspect of the world increases your vexation, just as when you show ill-feeling to your father the aspect of your father increases your vexation and you cannot look on his face, though before that he will have been the light of your eye and the comfort of your soul.

کل عالم صورت عقل کل است
کاوست بابای هر آنك اهل قل است

The whole world is the form of Universal Reason,
which is the father of whosoever is a follower of the Word.

چون کسی با عقل کل کفران فزود
صورت کل پیش او هم سگ نمود

When any one shows excessive ingratitude to Universal Reason,
the form of the universe appears to him a cur accordingly.

صلح کن با این پدر عاقی بهل
تا که فرش زر نماید آب و گل

Make peace with this Father, abandon disobedience,
that the water and clay may appear a carpet of gold.

پس قیامت نقد حال تو بود
پیش تو چرخ و زمین مبدل شود

Then the Resurrection will become your present state:
heaven and earth will be transfigured before you.

من که صلحم دایما با این پدر
این جهان چون جنت استم در نظر

Since I am ever at peace with this Father,
this world is like Paradise in my sight.

هر زمان نو صورتی و نو جمال
تا ز نو دیدن فرو میرد ملال

At every moment a new form and a new beauty,
so that from seeing the new ennui dies away

من همی‌بینم جهان را پر نعیم
آبها از چشمه‌ها جوشان مقیم

I see the world to be full of bounty—
the waters constantly gushing from the springs.

بانگ آبش می‌رسد در گوش من
مست می‌گردد ضمیر و هوش من

The noise of their water is coming into my ear:
my inner consciousness and intelligence are being intoxicated.

شاخه‌ها رقصان شده چون تایبان
برگها کف زن مثال مطربان

The boughs dancing like penitents,
the leaves clapping their hands like minstrels.

برق آیینه‌ست لامع از نمد
گر نماید آینه تا چون بود

The gleam of the mirror is flashing through the felt cloth:
think how it will be if the mirror be displayed!

از هزاران می‌نگویم من یکی
ز انکه آگنده‌ست هر گوش از شکی

I am not telling one out of thousands,
because every ear is filled with a doubt.

پیش وهم این گفت مژده دادن است
عقل گوید مژده چه نقد من است

To Opinion this saying is a joyful announcement,
Reason says, 'What announcement? It is my cash in hand.'"

قصه‌ی فرزندان عزیر علیه السلام که از پدر احوال پدر می‌پرسیدند و عزیر می‌گفت آری دیدمش می‌آید بعضی شناختندش بی‌هوش شدند بعضی نشناختند می‌گفتند خود مژده داد این بی‌هوش‌شدن چیست

Story of the sons of 'Uzayr, on whom be peace, who were making inquiries about their father from their father. "Yes," he replied, "I have seen him: he is coming." Some recognised him and became unconscious, others did not recognise him and said, "He has only announced: what is this unconsciousness?"

همچو پوران عزیر اندر گذر
آمده پرسان ز احوال پدر

Like the sons of Uzayr who came into the thoroughfare,
asking news of their father.

گشته ایشان پیر و باباشان جوان
پس پدرشان پیش آمد ناگهان

They had grown old, while their father had been made young.
Then suddenly their father met them.

پس بپرسیدند از او کای رهگذر
از عزیر ما عجب داری خبر

So they inquired of him, saying,
"O wayfarer, we wonder if you have news of our Uzayr;

که کسی‌مان گفت کامروز آن سند
بعد نومیدی ز بیرون می‌رسد

For someone told us that to-day that man of authority
would arrive from abroad after we had given up hope."

گفت آری بعد من خواهد رسید
آن یکی خوش شد چو این مژده شنید

"Yes," he replied, "he will arrive after me."
That one rejoiced when he heard the good tidings,

بانگ می‌زد کای مبشر باش شاد
و آن دگر بشناخت بی‌هوش اوفتاد

Crying, "Joy to you, O bringer of the good news!"
But the other recognised and fell unconscious,

که چه جای مژده است ای خیره سر
که در افتادیم در کان شکر

Saying, "What occasion is there for good tidings, O scatterbrain,
when we have fallen into the mine of sugar?"

وهم را مژده ست و پیش عقل نقد
ز انکه چشم وهم شد محجوب فقد

To Illusion it is good tidings, whereas in the sight of Reason
it is ready cash, because the eye of Illusion is veiled by missing.

کافران را درد و مومن را بشیر
لیك نقد حال در چشم بصیر

It is pain to the infidels and glad news to the faithful,
but in the eye of the seer it is immediate experience.

ز انکه عاشق در دم نقد است مست
لاجرم از کفر و ایمان برتر است

Inasmuch as the lover is intoxicated at the moment of immediacy,
he is necessarily superior to infidelity and faith.

کفر و ایمان هر دو خود دربان اوست
کاوست مغز و کفر و دین او را دو پوست

Indeed, both infidelity and faith are his door-keeper;
for he is the kernel, while infidelity and religion are his two rinds.

کفر قشر خشك رو بر تافته
باز ایمان قشر لذت یافته

Infidelity is the dry peel that has averted its face;
faith, again, is the peel that has gained a delicious flavour.

قشرهای خشك را جا آتش است
قشر پیوسته به مغز جان خوش است

The place for the dry peels is the fire;
the peel attached to the spiritual kernel is sweet.

مغز خود از مرتبه‌ی خوش برتر است
برتر است از خوش که لذت گستر است

The kernel itself is above the grade of "sweet":
it is above "sweet" because it is the dispenser of deliciousness.

این سخن پایان ندارد باز گرد
تا بر آرد موسی‌ام از بحر گرد

This discourse has no end: turn back,
that my Moses may cleave the sea asunder.

در خور عقل عوام این گفته شد
از سخن باقی آن بنهفته شد

This of the discourse has been spoken suitably to the intelligence of
the common; the remainder thereof has been concealed.

زر عقلت ریزه است ای متهم
بر قراضه مهر سکه چون نهم

The gold, your intelligence, is in fragments, O suspected one:
how should I set the stamp of the die upon clippings?

عقل تو قسمت شده بر صد مهم
بر هزاران آرزو و طم و رم

Your intelligence is distributed over a hundred important affairs,
over thousands of desires and great matters and small.

جمع باید کرد اجزا را بعشق
تا شوی خوش چون سمرقند و دمشق

You must unite the parts by means of love,
to the end that you may become sweet as Samarkand and Damascus.

جو جوی چون جمع گردی ز اشتباه
پس توان زد بر تو سکه‌ی پادشاه

When you become united, grain by grain, from perplexity,
then it is possible to stamp upon you the King’s die;

ور ز مثقالی شوی افزون تو خام
از تو سازد شه یکی زرینه جام

And if you, foolish man, become greater than a *mithqal* (dinar),
the King will make of you a cup of gold.

پس بر او هم نام و هم القاب شاه
باشد و هم صورتش ای وصل خواه

Then thereon will be both the name and the titles of the King
and also his effigy, O you that crave to attain,

تا که معشوقت بود هم نان هم آب
هم چراغ و شاهد و نقل و شراب

So that the Beloved will be to you
both bread, water, lamp, minion, dessert and wine

جمع کن خود را جماعت رحمت است
تا توانم با تو گفتن آن چه هست

Unite yourself—union is mercy—
that I may be able to speak unto you that which is;

ز انکه گفتن از برای باوری است
جان شرك از باوری حق بری است

For speaking is for the purpose of belief:
the spirit of polytheism is quit of belief in God.

جان قسمت گشته بر حشو فلك
در میان شصت سودا مشترك

The spirit that has been distributed over the contents of the sphere
is shared amongst sixty passions;

پس خموشی به دهد او را ثبوت
پس جواب احمقان آمد سکوت

Therefore silence is best: it gives peace to that spirit;
therefore “Silence is the answer to fools.”

این همی‌دانم ولی مستی تن
می‌گشاید بی‌مراد من دهن

This I know, but intoxication of the body
is opening my mouth without volition on my part,

آن چنانك از عطسه و از خامیاز
این دهان گردد به ناخواه تو باز

Just as in sneezing and yawning
this mouth becomes open without your willing it.

تفسیر این حدیث که انی لاستغفر اللّٰه فی کل یوم سبعین مرة

Commentary on the Tradition, “Truly, I ask pardon of God seventy times every day.”

همچو پیغمبر ز گفتن و ز نثار
توبه آرم روز من هفتاد بار

Like the Prophet, I repent seventy times daily
of speaking and giving out;

لیك آن مستی شود توبه شکن
منسی است این مستی تن جامه کن

But that intoxication becomes a breaker of penitence:
this intoxication of the body causes oblivion and tears the robe.

حکمت اظهار تاریخ دراز
مستیی انداخت بر دانای راز

The purpose of making manifest
the long ago cast intoxication upon the knower of the mystery,

راز پنهان را چنین طبل و علم
آب جوشان گشته از جف القلم

With such drum and banner the hidden mystery
has become water gushing from "the Pen is dry."

رحمت بی‌حد روانه هر زمان
خفته‌اید از درك آن ای مردمان

The infinite Mercy is flowing continually:
you are asleep to the perception thereof, O men!

جامه‌ی خفته خورد از جوی آب
خفته اندر خواب جویای سراب

The sleeper's garment drinks water from the river,
the sleeper is seeking the mirage in his dream.

می‌دود کانجای بوی آب هست
زین تفکر راه را بر خویش بست

He keeps running, saying, "Yonder there is hope of water":
by this thought he has barred the way against himself.

ز انکه آن جا گفت ز ینجا دور شد
بر خیالی از حقی مهجور شد

Because he said "yonder" he became far from here:
in a vain imagination he was banished from a reality.

دور بینانند و بس خفته روان
رحمتی آریدشان ای رهروان

They are far-seeing and very fast asleep spiritually:
take some mercy upon them, O travellers on the Way!

من ندیدم تشنگی خواب آورد
خواب آرد تشنگی بی‌خرد

I never saw thirst induce sleep:
the thirst of the unintelligent induces sleep.

خود خرد آن است کاو از حق چرید
نه خرد کان را عطارد آورید

The intelligence, indeed, is that which was fed by God,
not the intelligence that was bestowed by Mercury.

بیان آن که عقل جزوی تا به گور بیش نبیند در باقی مقلد اولیا و انبیاست

Explaining that the particular intellect does not see beyond the grave and, as regards all the rest, is subject to the authority of the saints and prophets

پیش بینی این خرد تا گور بود
و آن صاحب دل به نفخ صور بود

The foresight of this intellect extends to the grave,
while that of the spiritual man is till the blast of the trumpet.

این خرد از گور و خاکی نگذرد
وین قدم عرصه‌ی عجایب نسپرد

This intellect does not pass beyond a grave and sepulchre,
and this foot does not tread the arena of marvels.

زین قدم وین عقل رو بیزار شو
چشم غیبی جوی و برخوردار شو

Go, become quit of this foot and this intellect:
seek the eye appertaining to the invisible and enjoy.

همچو موسی نور کی یابد ز جیب
سخره‌ی استاد و شاگرد کتاب

How should one subservient to a teacher and in pupilage to a book
find, like Moses, light from bosom?

زین نظر وین عقل ناید جز دوار
پس نظر بگذار و بگزین انتظار

From this study and this intellect comes naught but vertigo;
therefore leave this study and adopt expectation.

از سخن گویی مجویید ارتفاع
منتظر را به ز گفتن استماع

Do not seek eminence from disputation:
for him who is expectant listening is better than speaking.

منصب تعلیم نوعی شهوت است
هر خیال شهوتی در ره بت است

The office of teaching is a sort of sensual desire:
every sensual fancy is an idol in the Way.

گر به فضلش پی ببردی هر فضول
کی فرستادی خدا چندین رسول

If every busybody had found the track to His grace,
how should God have sent so many prophets?

عقل جزوی همچو برق است و درخش
در درخشی کی توان شد سوی وخش

The particular intellect is like the lightning and the flash:
how is it possible to go to Wakhsh in a flash?

نیست نور برق بهر ره بری
بلکه امر است ابر را که می‌گری

The light of the lightning is not for guidance on the way;
nay, it is a command to the cloud to weep.

برق عقل ما برای گریه است
تا بگرید نیستی در شوق هست

The lightning of our intellect is for the sake of weeping;
to the end that nonexistence may weep in longing for existence.

عقل كودك گفت بر کتاب تن
لیك نتواند بخود آموختن

The child's intellect said, "Attend school";
but it cannot learn by itself.

عقل رنجور آردش سوی طبیب
لیك نبود در دوا عقلش مصیب

The sick man's intellect leads him to the physician;
but his intellect is not successful in curing him.

نك شیاطین سوی گردون می‌شدند
گوش بر اسرار بالا می‌زدند

Mark, the devils were going heavenward
and listening to the secrets on high

می‌ربودند اندکی ز آن رازها
تا شهب می‌راندشان زود از سما

And carrying away a little of those secrets,
till the shooting stars quickly drove them from heaven,

که روید آن جا رسولی آمده‌ست
هر چه می‌خواهید از او آید به دست

Saying, "Begone! A prophet is come
there from him will be obtained whatever you crave.

گر همی‌جویید در بی‌بها
ادخلوا الابیات من ابوابها

If you are seeking priceless pearls,
enter the houses by their doors.

می‌زن آن حلقه‌ی در و بر باب بیست
از سوی بام فلکتان راه نیست

Keep knocking that door-ring and stand at the door:
there is no way for you in the direction of the vault of heaven.

نیست حاجتتان بدین راه دراز
خاکیی را داده‌ایم اسرار راز

You need not take this long road:
We have bestowed on an earthly one the secrets of the mystery.

پیش او آیید اگر خاین نه اید
نیشکر گردید از او گر چه نیید

Come to him, if you are not disloyal;
be made sugar-cane by him, though you are reeds."

سبزه رویاند ز خاکت آن دلیل
نیست کم از سم اسب جبرئیل

That Guide will cause verdure to grow from your earth:
he is not inferior to the hoof of the horse of Gabriel.

سبزه گردی تازه گردی در نوی
گر تو خاك اسب جبریلی شوی

You will be made greenery; you will be made fresh anew,
if you become the dust of the horse of a Gabriel—

سبزه‌ی جان بخش کان را سامری
کرد در گوساله تا شد گوهری

The life-giving verdure which Sámirí put into the calf,
so that it became endowed with the essence

جان گرفت و بانگ زد ز آن سبزه او
آن چنان بانگی که شد فتنه‌ی عدو

From that verdure it took life and bellowed—
such a bellowing as confounded the foe.

گر امین آید سوی اهل راز
وارهید از سر کله مانند باز

If you come loyally to the possessors of the mystery,
you will be freed from the hood, like a falcon—

سر کلاه چشم بند گوش بند
که از او باز است مسکین و نژند

The hood that binds eye and ear,
whereby the falcon is wretched and abject

ز آن کله مر چشم بازان را سد است
که همه‌ی میلش سوی جنس خود است

The hood is a blind on the eyes of falcons
because its whole desire is for its own kind.

چون برید از جنس با شه گشت یار
بر گشاید چشم او را باز دار

When it has been severed from its kind, it associates with the king:
the falconer unveils its eye.

راند دیوان را حق از مرصاد خویش
عقل جزوی را ز استبداد خویش

God drove the devils from His place of watch,
the particular intellect from its autonomy,

که سری کم کن نه ای تو مستبد
بلکه شاگرد دلی و مستعد

Saying, "Do not domineer: you are not autonomous;
nay, you are the pupil of the heart and predisposed.

رو بر دل رو که تو جزو دلی
هین که بنده‌ی پادشاه عادلی

Go to the heart, go, for you are a part of the heart:
take heed, for you are a slave of the just King."

بندگیِ او به از سلطانی است
که أَنَا خَيْرٌ دم شیطانی است

To be His slave is better than being a sovereign,
for "*I am better*" is the word of Satan.

فرق بین و بر گزین تو ای حبیس
بندگی آدم از کبر بلیس

Do you see the distinction and pick out, O prisoner,
the slavery of Adam from the pride of Iblis.

گفت آنك هست خورشید ره او
حرف طوبی هر که ذلت نفسه

He who is the Sun of the Way uttered the saying,
"Good betide every one whose carnal soul is abased!"

سایه‌ی طوبی ببین و خوش بخسب
سر بنه در سایه بی‌سرکش بخسب

Behold the shade of Túbá and sleep well;
lay your head in the shade and sleep without lifting your head.

ظل ذلت نفسه خوش مضجعی است
مستعد آن صفا را مهجعی است

The shade of "whose carnal soul is abased" is a pleasant place for reclining:
it is a sleeping-place for him that is predisposed to that purity.

گر از این سایه روی سوی منی
زود طاغی گردی و ره گم کنی

If you go from this shade towards egoism,
you will soon become disobedient and lose the way.

بیان آن که یا أَيُّهَا الَّذِينَ آمَنُوا لا تُقَدِّمُوا بَيْنَ يَدَيِ اللهِ وَ رَسُولِهِ
چون نبی نیستی ز امت باش چون که سلطان نه ای رعیت باش

Explaining, "O you that believe, do not put forward in the presence of God and His Apostle." Since you are not the Prophet, be one of the religious community; since you are not the sovereign, be a subject.

پس برو خاموش باش از انقیاد
زیر ظل امر شیخ و اوستاد

Go therefore; be silent in submission
beneath the shade of the command of the Shaykh and Master;

ور نه گر چه مستعد و قابلی
مسخ گردی تو ز لاف کاملی

Otherwise, though you are predisposed and capable,
you will become deformed through boasting of perfection.

هم ز استعداد وامانی اگر
سرکشی ز استاد راز و با خبر

You will be deprived even of predisposition, if you rebel
against the Master of the mystery who is endowed with knowledge.

صبر کن در موزه دوزی‌تو هنوز
ور بوی بی‌صبر گردی پاره دوز

Do you still have patience in cobbling;
for if you be impatient, you will become a rag-tailor.

کهنه دوزان گر بدیشان صبر و حلم
جمله نو دوزان شدندی هم به علم

If the tailors of old clothes had patience and forbearance,
all of them too would become tailors of new garments through knowledge.

بس بکوشی و به آخر از کلال
هم تو گویی خویش کالعقل عقال

You strive much, and at last even you yourself say in weariness
that the intellect is a fetter,

همچو آن مرد مفلسف روز مرگ
عقل را می‌دید بس بی‌بال و برگ

Like the philosopher on the day of his death
perceived his intellect to be very poor and feeble,

بی‌غرض می‌کرد آن دم اعتراف
کز ذکاوت راندیم اسب از گزاف

And in that hour disinterestedly confessed, saying,
"by acuteness of mind we galloped in vain.

از غروری سر کشیدیم از رجال
آشنا کردیم در بحر خیال

In delusion we drew away from the holy men,
we swam in the sea of phantasy."

آشنا هیچ است اندر بحر روح
نیست اینجا چاره جز کشتی نوح

In the spiritual Sea swimming is naught:
here is no resource but the ship of Noah.

این چنین فرمود آن شاه رسل
که منم کشتی در این دریای کل

Thus said that king of the prophets,
"I am the ship in this universal Sea,

یا کسی کاو در بصیرتهای من
شد خلیفه‌ی راستی بر جای من

Or that person who, in respect of my vision,
has become a true vicegerent in my stead"

کشتی نوحیم در دریا که تا
رو نگردانی ز کشتی ای فتی

We are the Noah's Ark in the Sea,
in order that you may not turn your face away from the ship, O youth.

همچو کنعان سوی هر کوهی مرو
از نبی لا عاصِمَ الْیَوْمَ شنو

Go not, like Canaan, to every mountain: hear from the *Qur'an*,
"*There is naught that will protect to-day*."

می‌نماید پست این کشتی ز بند
می‌نماید کوه فکرت بس بلند

This ship, because of the bandage, seems to you low,
the mountain of thought seems very high.

پست منگر هان و هان این پست را
بنگر آن فضل حق پیوست را

Beware, beware! Do not regard this "low" with contempt:
regard the grace of God that is attached.

در علو کوه فکرت کم نگر
که یکی موجش کند زیر و زبر

Do not regard the height of the mountain of thought,
for a single wave turns it upside down.

گر تو کنعانی نداری باورم
گر دو صد چندین نصیحت پرورم

If you are Canaan, you will not believe me
though I foster two hundred times as many counsels.

گوش کنعان کی پذیرد این کلام
که بر او مهر خدای است و ختام

How should Canaan's ear accept these words?
For God's seal and signet is upon it.

کی گذارد موعظه بر مهر حق
کی بگرداند حدث حکم سبق

How should admonition pass through God's seal?
How should the new avert the pre-ordainment?

لیك می‌گویم حدیث خوش پیی
بر امید آن که تو کنعان نه‌ای

But I am telling the news of good fortune
in the hope that you are not Canaan.

آخر این اقرار خواهی کرد هین
هم ز اول روز آخر را ببین

You will make this confession at last.
Listen; from the first day behold the last!

می‌توانی دید آخر را مکن
چشم آخر بینت را کور کهن

You can see the end:
do not make blind and old yours eye that sees the end.

هر که آخر بین بود مسعودوار
نبودش در دم زره رفتن عثار

Whosoever is blessedly a seer of the end
will never stumble in wayfaring.

گر نخواهی هر دمی این خفت و خیز
کن ز خاك پای مردی چشم تیز

Unless you desire this incessant lying down and rising up,
sharpen your eye with the dust on the foot of a holy man.

کحل دیده ساز خاك پاش را
تا بیندازی سر اوباش را

Make the dust of his foot eye salve for yours eye,
that you may strike off the head of the blackguards;

که از این شاگردی و زین افتقار
سوزنی باشی شوی تو ذو الفقار

For through this pupilage and this poverty, you are a needle,
you will become Dhu 'l-faqár.

سرمه کن تو خاك هر بگزیده را
هم بسوزد هم بسازد دیده را

Use the dust of every elect one as eye salve:
it will both burn the eye and do it good.

چشم اشتر ز آن بود بس نور بار
کاو خورد از بهر نور چشم خار

The eye of the camel is very luminous
because he eats thorns for the sake of the light of his eye.

قصه‌ی شکایت استر با شتر که من بسیار در رو می‌افتم در راه رفتن تو کم در روی می‌آیی این چراست، و جواب گفتن شتر او را

Story of the mule's complaining to the camel, "I often fall on my face when going along, while you seldom do so: why is this?" and the camel's answer to him.

اشتری را دید روزی استری
چون که با او جمع شد در آخوری

One day a mule saw a camel,
since he had been put into a stable with him.

گفت من بسیار می‌افتم به رو
در گریوه و راه و در بازار و کو

He said, "I often fall on my face
in hill and road and in market and street.

خاصه از بالای که تا زیر کوه
در سر آیم هر زمانی از شکوه

Particularly from the top of the mountain to the bottom
I come down on my head every moment from terror.

کم همی‌افتی تو در رو بهر چیست
یا مگر خود جان پاکت دولتی است

You do not fall on your face: why is it?
Or maybe in truth your pure spirit is destined to felicity.

در سر آیم هر دم و زانو زنم
پوز و زانو ز آن خطا پر خون کنم

I come down on my head every instant and strike my knees:
by that slipping I make muzzle and knees all bloody.

کژ شود پالان و رختم بر سرم
و ز مکاری هر زمان زخمی خورم

My pack-saddle and trappings become awry on my head,
and I always get a beating from the muleteer;

همچو کم عقلی که از عقل تباه
بشکند توبه به هر دم در گناه

Like the unintelligent man who, from corrupt understanding,
in sin continually breaks penitence.

مسخره‌ی ابلیس گردد در زمن
از ضعیفی رای آن توبه شکن

Through weakness of resolution that breaker of penitence
becomes the laughing-stock of Iblis in the world.

در سر آید هر زمان چون اسب لنگ
که بود بارش گران و راه سنگ

He constantly comes down on his head, like a lame horse,
for his load is heavy and the road is stones.

می‌خورد از غیب بر سر زخم او
از شکست توبه آن ادبار خو

He is always getting blows on his head from the Unseen,
that man of luckless nature, from breaking penitence.

باز توبه می‌کند با رای سست
دیو یك تف کرد و توبه‌ش را سکست

Then again he repents with infirm resolution:
the Devil spits and shatters his penitence.

ضعف اندر ضعف و کبرش آن چنان
که به خواری بنگرد در واصلان

Weakness on weakness! His arrogance is such
that he regards with contempt those that attain.

ای شتر که تو مثال مومنی
کم فتی در رو و کم بینی زنی

O camel, you who are a type of the true believer do not fall on your face,
nor do you turn up your nose.

تو چه داری که چنین بی‌آفتی
بی‌عثاری و کم اندر رو فتی

What have you that you are so untouched by bane
and free from stumbling and do not fall on your face?"

گفت گر چه هر سعادت از خداست
در میان ما و تو بس فرق‌هاست

He said, "Though every felicity is from God,
there are many differences between me and you.

سربلندم من دو چشم من بلند
بینش عالی امان است از گزند

I have a high head, my eyes are high:
lofty vision is a protection against injury.

از سر که من ببینم پای کوه
هر گو و هموار را من توه توه

From the top of the mountain I see the mountain's base;
I see every hollow and level, fold by fold,

همچنان که دید آن صدر اجل
پیش کار خویش تا روز اجل

Just as that most noble prince saw his future destiny
till the day of death.

آن چه خواهد بود بعد بیست سال
دید اندر حال آن نیکو خصال

That person of goodly qualities knows at the present time
what will happen after twenty years.

حال خود تنها ندید آن متقی
بلکه حال مغربی و مشرقی

That God-fearing man did not see his own destiny only;
nay, the destiny of inhabitant of the West and East.

نور در چشم و دلش سازد سکن
بهر چه سازد پی حب الوطن

The Light makes its abode in his eye and heart.
Wherefore does it make? For love of home.

همچو یوسف کاو بدید اول به خواب
که سجودش کرد ماه و آفتاب

Like Joseph, who at first dreamed
that the sun and moon bowed in worship before him:

از پس ده سال بلکه بیشتر
آن چه یوسف دیده بد بر کرد سر

After ten years, nay, more,
that which Joseph had seen came to pass.

نیست آن ینظر بنور الله گزاف
نور ربانی بود گردون شکاف

That, 'he sees by the Light of God,' is not vain:
the Divine Light rives the sky asunder.

نیست اندر چشم تو آن نور رو
هستی اندر حس حیوانی گرو

In yours eye that Light is not. Go!
You are in pawn to the animal senses.

تو ز ضعف چشم بینی پیش پا
تو ضعیف و هم ضعیفت پیشوا

From weakness of eye you see in front of your foot:
you are weak and your guide, too, is weak.

پیشوا چشم است دست و پای را
کاو ببیند جای را ناجای را

The eye is the guide for hand and foot,
for it sees the right and the wrong place.

دیگر آن که چشم من روشن‌تر است
دیگر آن که خلقت من اطهر است

Another thing is that my eye is clearer;
another, that my nature is purer,

ز انکه هستم من ز اولاد حلال
نه ز اولاد زنا و اهل ضلال

Because I am one of the lawfully begotten,
not one of the children of adultery and the people of perdition.

تو ز اولاد زنایی بی‌گمان
تیر کژ پرد چو بد باشد کمان

You are one of the children of adultery:
without doubt the arrow flies crookedly when the bow is bad."

تصدیق کردن استر جوابهای شتر را و اقرار آوردن به فضل او بر خود و از او استعانت خواستن و بدو پناه گرفتن به صدق و نواختن شتر او را و ره نمودن و یاری دادن پدرانه و شاهانه

How the mule declared the replies of the camel to be true and acknowledged his (the camel's) superiority to himself and besought his aid and took refuge with him sincerely; and how the camel treated him with kindness and showed him the way and gave help in fatherly and kingly fashion.

گفت استر راست گفتی ای شتر
این بگفت و چشم کرد از اشك پر

The mule said, "You have spoken the truth, O camel."
This he said and filled his eye with tears.

ساعتی بگریست و در پایش فتاد
گفت ای بگزیده‌ی رب العباد

He wept awhile and fell at his feet and said,
"O chosen of the Lord of men,

چه زیان دارد گر از فرخندگی
در پذیری تو مرا در بندگی

What harm will it do if you, by your blessedness,
will receive me into your service?"

گفت چون اقرار کردی پیش من
رو که رستی تو ز آفات زمن

He said, "Since you have made confession in my presence, go,
for you are saved from the contaminations of Time.

دادی انصاف و رهیدی از بلا
تو عدو بودی شدی ز اهل ولا

You have given justice and are saved from tribulation:
you were an enemy; you have become one of the loyal.

خوی بد در ذات تو اصلی نبود
کز بد اصلی نیاید جز جحود

The evil disposition was not original in your person;
for from original evil comes nothing but denial.

آن بد عاریتی باشد که او
آرد اقرار و شود او توبه جو

The borrowed evil is such that he makes confession
and desires to repent;

همچو آدم زلتش عاریه بود
لا جرم اندر زمان توبه نمود

Like Adam, whose lapse was temporary:
of necessity he showed penitence at once.

چون که اصلی بود جرم آن بلیس
ره نبودش جانب توبه‌ی نفیس

Since the sin of Iblis was original,
for him there was no way to precious penitence.

رو که رستی از خود و از خوی بد
و از زبانه‌ی نار و از دندان دد

Go, for you are delivered from yourself and from the evil disposition
and from the tongue of the Fire and from the teeth of the wild beasts.

رو که اکنون دست در دولت زدی
در فگندی خود به بخت سرمدی

Go, for now you have grasped felicity,
you have thrown yourself into everlasting fortune.

ادخلی تو فی عبادی یافتی
ادخلی فی جنتی دریافتی

You have gained *Enter in amongst My servants*;
you have annexed *Enter into My Paradise*.

در عبادش راه کردی خویش را
رفتی اندر خلد از راه خفا

You have made a way for yourself amongst His servants;
you have gone into Eden by the secret way.

اهدنا گفتی صراط مستقیم
دست تو بگرفت و بردت تا نعیم

'*Guide us,*' you said, '*in the straight path*':
He took your hand and led you to the abode of bliss.

نار بودی نور گشتی ای عزیز
غوره بودی گشتی انگور و مویز

You were fire: you have become light, O noble one;
you were an unripe grape: you have become a (ripe) grape and raisin.

اختری بودی شدی تو آفتاب
شاد باش الله اعلم بالصواب

You were a star: you have become the Sun. Rejoice!
God best knows the right."

ای ضیاء الحق حسام الدین بگیر
شهد خویش اندر فگن در حوض شیر

O Ziyá'u 'l-Haqq Husamu'ddin, take your honey
and cast it into the basin of milk,

تا رهد آن شیر از تغییر طعم
یابد از بحر مزه تکثیر طعم

To the end that that milk may escape from having its savour corrupted
and may gain much increase of savour from the Sea of Deliciousness,

متصل گردد بدان بحر أَ لَسْتُ
چون که شد دریا ز هر تغییر رست

May be united with the Sea of *Alast:*
when it becomes the Sea, it is delivered from every corruption;

منفذی یابد در آن بحر عسل
آفتی را نبود اندر وی عمل

It finds a passage into that Sea of honey,
no contamination will have an effect upon it.

غره‌ای کن شیروار ای شیر حق
تا رود آن غره بر هفتم طبق

Roar like a lion, O Lion of God,
in order that that roar may mount to the seventh tier!

چه خبر جان ملول سیر را
کی شناسد موش غره‌ی شیر را

What knowledge has the weary surfeited soul?
How should the mouse know the roar of the lion?

بر نویس احوال خود با آب زر
بهر هر دریا دلی نیکو گهر

Write your experiences with gold-water
for the sake of every one of goodly substance whose heart is as the sea.

آب نیل است این حدیث جان فزا
یا ربش در چشم قبطی خون نما

This spirit-augmenting discourse is the water of the Nile:
O Lord, let it seem blood to the eye of the Egyptian!

لابه کردن قبطی سبطی را که یك سبو به نیت خویش از نیل پر کن و بر لب من نه تا بخورم به حق دوستی و برادری، که سبو که شما سبطیان بهر خود پر می‌کنید از نیل آب صاف است و سبو که ما قبطیان پر می‌کنیم خون صاف است

How the Egyptian entreated the Israelite, saying, "Of yours own intention fill a jug from the Nile and put it to my lips, that I may drink. by the right of friendship and brotherhood; for the jug which you Israelites fill from the Nile for yourselves is pure water, while the jug which we Egyptians fill is pure blood."

من شنیدم که در آمد قبطیی
از عطش اندر وثاق سبطیی

I heard that an Egyptian, on account of thirst,
came into the house of an Israelite.

گفت هستم یار و خویشاوند تو
گشته‌ام امروز حاجتمند تو

He said, "I am your friend and kinsman:
to-day I have become in need of you,

ز انکه موسی جادویی کرد و فسون
تا که آب نیل ما را کرد خون

Because Moses wrought sorcery and enchantments,
so that he made the water of the Nile to be blood for us

سبطیان زو آب صافی می‌خورند
پیش قبطی خون شد آب از چشم بند

The Israelites drink pure water from it,
to the Egyptians the water has become blood from the spell laid on our eyes.

قبط اینك می‌مرند از تشنگی
از پی ادبار خود یا بد رگی

Look, the Egyptians are dying of thirst
in consequence of their ill-fortune or their evil nature.

بهر خود یك طاس را پر آب کن
تا خورد از آبت این یار کهن

Fill one cup with water for yourself
that this old friend may drink of your water.

چون برای خود کنی آن طاس پر
خون نباشد آب باشد پاك و حر

When you fill that cup for yours own sake,
it will not be blood, it will be water pure and free (from taint).

من طفیل تو بنوشم آب هم
که طفیلی در تبع بجهد ز غم

I too will drink the water as your parasite;
for a parasite, in following, is relieved from anguish."

گفت ای جان و جهان خدمت کنم
پاس دارم ای دو چشم روشنم

He said, "O soul and world, I will do service;
I will pay regard, O my two bright eyes!

بر مراد تو روم شادی کنم
بنده‌ی تو باشم آزادی کنم

I will do according to your desire, I will rejoice;
I will be your slave, I will act as a freeman."

طاس را از نیل او پر آب کرد
بر دهان بنهاد و نیمی را بخورد

He filled the cup with water from the Nile,
put it to his lips, and drank one half.

طاس را کژ کرد سوی آب خواه
که بخور تو هم، شد آن خون سیاه

He tilted the cup towards him who craved the water, saying,
"Drink you too!" That became black blood.

باز از این سو کرد کژ خون آب شد
قبطی اندر خشم و اندر تاب شد

Again he tilted it on this side: the blood became water.
The Egyptian was enraged and incensed.

ساعتی بنشست تا خشمش برفت
بعد از آن گفتش که ای صمصام زفت

He sat down awhile till his anger departed;
after that, he said to him, "O mighty sword,

ای برادر این گره را چاره چیست
گفت این را او خورد کاو متقی است

O brother, what is the expedient for this knot?"
He said, "He that is God-fearing drinks this."

متقی آن است کاو بیزار شد
از ره فرعون و موسی‌وار شد

The God-fearing man is he that has become quit of the way of Pharaoh
and has become like unto Moses.

قوم موسی شو بخور این آب را
صلح کن با مه ببین مهتاب را

Become the people of Moses and drink this water;
make peace with the Moon and behold the moonbeams.

صد هزاران ظلمت است از خشم تو
بر عباد الله اندر چشم تو

There are a hundred thousand shades of darkness in yours eye
from your wrath against the servants of God.

خشم بنشان چشم بگشا شاد شو
عبرت از یاران بگیر استاد شو

Extinguish wrath, open the eye, rejoice,
take a lesson from friends, become a teacher (of the Truth).

کی طفیل من شوی در اغتراف
چون ترا کفری است همچون کوه قاف

How will you become my parasite in scooping up
when you have a doubt as Mount Qaf?

کوه در سوراخ سوزن کی رود
جز مگر کان رشته‌ی یکتا شود

How should a mountain go into the eye of a needle,
unless indeed it becomes a single thread?

کوه را که کن به استغفار و خوش
جام مغفوران بگیر و خوش بکش

By asking forgiveness make the mountain a straw,
and take joyously the cup of the forgiven and drain joyously!

تو بدین تزویر چون نوشی از آن
چون حرامش کرد حق بر کافران

Inasmuch as God has made it unlawful to the unbelievers,
how will you drink of it with this imposture?

خالق تزویر تزویر ترا
کی خرد ای مفتری مفترا

How should the Creator of imposture buy your imposture,
O fabricator of fiction?

آل موسی شو که حیلت سود نیست
حیله‌ات باد تهی پیمودنی است

Become the kinsfolk of Moses, for deceit is useless:
your deceit is measuring the empty wind.

زهره دارد آب کز امر صمد
گردد او با کافران آبی کند

Will the water dare to turn aside from the command of the Lord
and bestow refreshment on the unbelievers?

یا تو پنداری که تو نان می‌خوری
زهر مار و کاهش جان می‌خوری

Or do you suppose that you are eating bread?
You are eating snake-venom and wasting away of the spirit

نان کجا اصلاح آن جانی کند
کاو دل از فرمان جانان بر کند

How should bread restore to health the spirit
that averts its heart from the command of the Beloved Spirit?

یا تو پنداری که حرف مثنوی
چون بخوانی رایگانش بشنوی

Or do you suppose that when you read the words of the *Masnavi*
you hear them freely?

یا کلام حکمت و سر نهان
اندر آید زغبه در گوش و دهان

Or that the discourse of wisdom and the hidden mystery
comes easily into your ear and mouth?

اندر آید لیك چون افسانه‌ها
پوست بنماید نه مغز دانه‌ها

It comes in, but, like fables, it shows the husk,
not the kernel of the berries,

در سر و رو در کشیده چادری
رو نهان کرده ز چشمت دلبری

a sweetheart who has drawn a veil over her head and face
and has hidden her face from yours eye.

شاهنامه یا کلیله پیش تو
همچنان باشد که قرآن از عتو

By reason of contumacy the *Shâhnáma* or *Kalíla*
seems to you just like the *Qur'an*.

فرق آن گه باشد از حق و مجاز
که کند کحل عنایت چشم باز

The difference between truth and falsehood
is at the moment when the eye salve of favour opens the eye;

ور نه پشك و مشك پیش اخشمی
هر دو یکسان است چون نبود شمی

Otherwise, shit and musk smell the same to one whose nose is blocked,
since there is no sense of smell.

خویشتن مشغول کردن از ملال
باشدش قصد از کلام ذو الجلال

His aim is to divert himself from ennui,
and neglect the Word of the Almighty,

کاتش وسواس را و غصه را
ز آن سخن بنشاند و سازد دوا

That by means of that discourse
he may quench the fire of distress and anxiety and provide a cure.

بهر این مقدار آتش شاندن
آب پاك و بول یکسان شد به فن

For the purpose of quenching this amount of fire,
pure water and urine do the same job.

آتش وسواس را این بول و آب
هر دو بنشانند همچون وقت خواب

Both this urine and water will quench the fire of distress,
just as during sleep.

لیك گر واقف شوی زین آب پاك
که کلام ایزد است و روحناك

But if you become acquainted with this pure water,
which is the Word of God and spiritual,

نیست گردد وسوسه‌ی کلی ز جان
دل بیابد ره به سوی گلستان

All distress will vanish from the soul,
and the heart will find its way to the Rose-garden,

ز انکه در باغی و در جویی پرد
هر که از سر صحف بویی برد

Because everyone who catches a scent of the mystery of the scriptures
flies into an orchard with a running brook

یا تو پنداری که روی اولیا
آن چنان که هست می‌بینیم ما

Or do you suppose
that we see the face of the Saints as it is?

در تعجب مانده پیغمبر از آن
چون نمی‌بینند رویم مومنان

Hence the Prophet remained in astonishment, saying,
“How are the true believers not seeing my face?

چون نمی‌بینند نور روم خلق
که سبق برده ست بر خورشید شرق

How are the people not seeing the light of my face,
which has borne away the prize from the orient sun?

ور همی‌بینند این حیرت چراست
تا که وحی آمد که آن رو در خفاست

And if they are seeing, wherefore is this perplexity?”—
until a revelation came, saying, “That face is in concealment.

سوی تو ماه است و سوی خلق ابر
تا نبیند رایگان روی تو گبر

In relation to you it is the moon, and in relation to the people it is the cloud,
in order that the infidel may not see your face for nothing.

سوی تو دانه است و سوی خلق دام
تا ننوشد زین شراب خاص عام

In relation to you it is the bait, and in relation to the people it is the trap,
in order that the common may not drink of this chosen wine.”

گفت یزدان که تَراهُمْ ینظرون
نقش حمامند هُمْ لا یبصرون

God said, “*You see them looking*,”
they are the pictures in a bathhouse: *they do not see.*

می‌نماید صورت ای صورت پرست
کان دو چشم مرده‌ی او ناظر است

The form appears, O worshipper of form,
as though its two dead eyes were looking.

پیش چشم نقش می‌آری ادب
کاو چرا پاسم نمی‌دارد عجب

You are showing reverence before the eye of the image,
saying, “I wonder why it pays no regard to me.

از چه بس بی‌پاسخ است این نقش نیك
که نمی‌گوید سلامم را علیك

Why is this goodly image so unresponsive
that it does not say ‘*alayk* in reply to my salaam?

می‌نجنباند سر و سبلت ز جود
پاس آن که کردمش من صد سجود

It does not nod its head and moustache generously
in regard for my having made a hundred prostrations before it.”

حق اگر چه سر نجنباند برون
پاس آن ذوقی دهد در اندرون

God, though He does not nod the head outwardly,
in regard for that bestows an inward delight,

که دو صد جنبیدن سر ارزد آن
سر چنین جنباند آخر عقل و جان

Which is worth two hundred nods of the head:
in this fashion, after all, do Intellect and Spirit nod the head.

عقل را خدمت کنی در اجتهاد
پاس عقل آن است کافزاید رشاد

You serve Intellect in earnest,
the regard of Intellect is, that it increases righteousness.

حق نجنباند به ظاهر سر ترا
لیك سازد بر سران سرور ترا

God does not nod the head to you outwardly,
but He makes you a prince over the princes.

مر ترا چیزی دهد یزدان نهان
که سجود تو کنند اهل جهان

To you God gives secretly something
that the people of the world bow down before you,

آن چنان که داد سنگی را هنر
تا عزیز خلق شد یعنی که زر

Just as He gave to a stone such virtue
that it was honoured by His creatures: that is to say, gold.

قطره‌ی آبی بیابد لطف حق
گوهری گردد برد از زر سبق

If a drop of water gains the favour of God,
it becomes a pearl and bears away the palm from gold.

جسم خاك است و چو حق تابیش داد
در جهان گیری چو مه شد اوستاد

The body is earth; and when God gave it a spark it became adept,
like the moon, in taking possession of the world.

هین طلسم است این و نقش مرده است
احمقان را چشمش از ره برده است

Beware! This world is a talisman and a dead image:
its eye has led the foolish astray from the path.

می‌نماید او که چشمی می‌زند
ابلهان سازیده‌اند او را سند

It appears to wink:
the foolish have made it their support.

درخواستن قبطی دعای خیر و هدایت از سبطی و دعاکردن سبطی قبطی را به خیر و مستجاب شدن از اکرم الاکرمین و ارحم الراحمین

How the Egyptian sought blessing and guidance from the Israelite, and how the Israelite prayed for the Egyptian and received a favourable answer to his prayer from the Most Gracious and Merciful.

گفت قبطی تو دعایی کن که من
از سیاهی دل ندارم آن دهن

The Egyptian said, “Offer a prayer,
since from blackness of heart I have not the mouth,

که بود که قفل این دل وا شود
زشت را در بزم خوبان جا شود

For it may be that the lock of this heart will be opened
and that a place will be to this ugly one at the banquet of the beauteous.

مسخی از تو صاحب خوبی شود
یا بلیسی باز کروبی شود

Through you the deformed may become endowed with beauty,
or an Iblís may again become one of the Cherubim;

یا به فر دست مریم بوی مشك
یابد و تری و میوه شاخ خشك

Or, by the august influence of Mary’s hand, the withered bough
may acquire the fragrance of musk and freshness and fruit.”

سبطی آن دم در سجود افتاد و گفت
کای خدای عالم جهر و نهفت

Thereupon the Israelite fell to worship and said,
“O God who know the manifest and the hidden,

جز تو پیش کی بر آرد بنده دست
هم دعا و هم اجابت از تو است

To whom but You should Your servant lift his hand?
Both the prayer and the answer are from You.

هم ز اول تو دهی میل دعا
تو دهی آخر دعاها را جزا

You at first give the desire for prayer,
and You at last give likewise the recompense for prayers.

اول و آخر تویی ما در میان
هیچ هیچی که نیاید در بیان

You are the First and the Last: we between are nothing,
a nothing that does not come into expression.”

این چنین می‌گفت تا افتاد طشت
از سر بام و دلش بی‌هوش گشت

He was speaking in this wise,
till he fell into ecstasy and his heart became senseless.

باز آمد او به هوش اندر دعا
لَیْسَ لِلْإِنْسانِ إِلَّا ما سعی

In prayer, he came back to his senses:
Man shall have nothing but what he has wrought.

در دعا بود او که ناگه نعره‌ای
از دل قبطی بجست و غره‌ای

He was praying when suddenly a loud cry and roar
burst from the heart of the Egyptian,

که هلا بشتاب و ایمان عرضه کن
تا ببرم زود زنار کهن

“Come, make haste and submit the Faith,
that I may quickly cut the old girdle.

آتشی در جان من انداختند
مر بلیسی را به جان بنواختند

They have cast a fire into my heart;
they have shown affection with their soul for an Iblís.

دوستی تو و از تو ناشکفت
حمد لله عاقبت دستم گرفت

Praise be to God! Your friendship and not being able to do without you
have succoured me at last.

کیمیایی بود صحبتهای تو
کم مباد از خانه‌ی دل پای تو

My being with you was an elixir:
may your foot never disappear from the house of my heart!

تو یکی شاخی بدی از نخل خلد
چون گرفتم او مرا تا خلد برد

You were a bough of the palm-tree of Paradise:
when I grasped it, it bore me to Paradise.

سیل بود آن که تنم را در ربود
برد سیلم تا لب دریای جود

That which carried away my body was a torrent:
the torrent bore me to the brink of the Sea of Bounty.

من به بوی آب رفتم سوی سیل
بحر دیدم در گرفتم کیل کیل

I went towards the torrent in hope of water:
I beheld the Sea and took pearls, bushel on bushel.”

طاس آوردش که اکنون آب گیر
گفت رو شد آبها پیشم حقیر

He brought the cup to him, saying, “Now take the water!”
“Go,” he replied; “waters have become despicable in my sight.

شربتی خوردم ز اللهُ اشتری
تا به محشر تشنگی ناید مرا

I have drunk such a draught from *God has purchased*
that no thirst will come to me till the Last Judgement.

آن که جو و چشمه‌ها را آب داد
چشمه‌ای در اندرون من گشاد

He who gave water to the rivers and fountains
has opened a fountain within me.

این جگر که بود گرم و آب خوار
گشت پیش همت او آب خوار

This heart, which was hot and water-drinking—
to its high aspiration water has become vile.

کاف کافی آمد او بهر عباد
صدق وعده‌ی کهیعص

He, for the sake of His servants, became the *káf* of *Káfí* (All-sufficing),
the truth of the promise of *Káf, Há, Yá, ʻAyn, Sád*.

کافی‌ام بدهم ترا من جمله خیر
بی‌سبب بی‌واسطه‌ی یاری غیر

'I am All-sufficing: I will give you all good, without a secondary cause,
without the mediation of another's aid.

کافی‌ام بی‌نان ترا سیری دهم
بی‌سپاه و لشکرت میری دهم

I am All-sufficing: I will satisfy you without bread,
I will give you sovereignty without soldiers and armies.

بی‌بهارت نرگس و نسرین دهم
بی‌کتاب و اوستا تلقین دهم

I will give you narcissi and wild-roses without the spring;
I will give you instruction without a book and teacher.

کافی‌ام بی‌داروات درمان کنم
گور را و چاه را میدان کنم

I am All-sufficing: I will heal you without medicine;
I will make the grave and the pit a playing-field.

موسیی را دل دهم با یك عصا
تا زند بر عالمی شمشیرها

To a Moses I give heart with a single rod,
that he may brandish swords against a multitude.

دست موسی را دهم یك نور و تاب
که طپانچه می‌زند بر آفتاب

A light and splendour do I give to the hand of Moses
that it is slapping the sun.

چوب را ماری کنم من هفت سر
که نزاید ماده مار او را ز نر

I make the wooden staff a seven-headed dragon,
which the female dragon does not bring to birth from the male.

خون نیامیزم در آب نیل من
خود کنم خون عین آبش را به فن

I do not mingle blood in the water of the Nile:
in truth by My cunning I make the very essence of its water to be blood.

شادی‌ات را غم کنم چون آب نیل
که نیابی سوی شادیها سبیل

I turn your joy into sorrow like the water of the Nile,
so that you will not find the way to rejoicings.

باز چون تجدید ایمان بر تنی
باز از فرعون بیزاری کنی

Again, when you are intent on renewing your faith
and giving up Pharaoh once more,

موسی رحمت ببینی آمده
نیل خون بینی از او آبی شده

You will see the Moses of Mercy come,
you will see the Nile of blood turned by him into water.

چون سر رشته نگه داری درون
نیل ذوق تو نگردد هیچ خون

When you keep safe within the end of the rope,
the Nile of your spiritual delight will never be changed into blood.'

من گمان بردم که ایمان آورم
تا از این طوفان خون آبی خورم

I thought I would profess the Faith in order that
from this deluge of blood I might drink some water.

من چه دانستم که تبدیلی کند
در نهاد من مرا نیلی کند

How did I know that He would work a transformation in my nature
and make me a Nile?

سوی چشم خود یکی نیلم روان
برقرارم پیش چشم دیگران

To my own eye, I am a flowing Nile,
to the eyes of others I am at rest."

همچنان که این جهان پیش نبی
غرق تسبیح است و پیش ما غبی

Just as, to the Prophet, this world is plunged in glorification of God,
while to us it is heedless.

پیش چشمش این جهان پر عشق و داد
پیش چشم دیگران مرده و جماد

To his eye, this world is filled with love and bounty;
to the eyes of others it is dead and inert.

پست و بالا پیش چشمش تیز رو
از کلوخ و خشت او نکته شنو

To his eye, vale and hill are moving swiftly:
he hears subtle discourse from clod and brick.

با عوام این جمله بسته و مرده‌ای
زین عجب‌تر من ندیدم پرده‌ای

To the common, this entire world is bound and dead:
I have not seen a veil more wonderful than this.

گورها یکسان به پیش چشم ما
روضه و حفره به چشم اولیا

To our eye, the graves are alike;
to the eyes of the saints, a garden, and a pit.

عامه گفتندی که پیغمبر ترش
از چه گشته ست و شده ست او ذوق کش

The common would say, "Why has the Prophet become sour
and why has he become pleasure-killing?"

خاص گفتندی که سوی چشمتان
می‌نماید او ترش ای امتان

The elect would say, "To your eyes, O peoples,
he appears to be sour;

یك زمان در چشم ما آیید تا
خنده‌ها بینید اندر هَلْ أتی

come for once into our eyes, that you may behold the laughs in the Súra
beginning with the words *Hal atá* (*Did not there come?*)."

از سر امرودبن بنماید آن
منعکس صورت، به زیر آ ای جوان

That appears in the form of inversion from the top of the pear-tree:
come down, O youth!

آن درخت هستی است امرودبن
تا بر آن جایی نماید نو کهن

The pear-tree is the tree of existence:
while you are there, the new appears old.

تا بر آن جایی ببینی خارزار
پر ز کژدمهای خشم و پر ز مار

While you are there, you will see a thorn-brake
full of the scorpions of wrath and full of snakes.

چون فرود آیی ببینی رایگان
یك جهان پر گل رخان و دایگان

When you come down, you will behold, free of cost,
a world filled with rose-cheeked nurses.

حکایت آن زن پلید کار که شوهر را گفت که آن خیالات از سر امرودبن می‌نماید ترا که چنینها نماید چشم آدمی را سر آن امرودبن، از سر امرودبن فرود آی تا آن خیالها برود، و اگر کسی گوید که آن چه آن مرد می‌دید خیال نبود جواب این مثال است نه مثل، در مثال همین قدر بس بود که اگر بر سر امرودبن نرفتی هرگز آنها ندیدی خواه خیال خواه حقیقت

Story of the lewd woman who said to her husband, "Those illusions appear to you from the top of the pear-tree, for the top of that pear-tree cause the human eye to see such things: come down from the top of the pear-tree that those illusions may vanish." And if anyone should say that what that man saw was not an illusion, the answer is that this is a parable, not a simile. In the parable this amount is sufficient, for if he had not gone to the top of the pear tree, he would never have seen those things, whether illusory or real.

آن زنی می‌خواست تا با مول خود
بر زند در پیش شوی گول خود

That woman desired to embrace her paramour
in the presence of her foolish husband.

پس به شوهر گفت زن کای نیك بخت
من بر آیم میوه چیدن بر درخت

Therefore the woman said to her husband,
"O fortunate one, I will climb the tree to gather fruit."

چون بر آمد بر درخت آن زن گریست
چون ز بالا سوی شوهر بنگریست

As soon as she had climbed the tree, the woman burst into tears
when from the top she looked in the direction of her husband.

گفت شوهر را که ای مأبون رد
کیست آن لوطی که بر تو می‌فتد

She said to her husband, "Oh you worthless faggot,
who is that queer on your back?

تو به زیر او چو زن بغنوده‌ای
ای فلان تو خود مخنث بوده‌ای

You have lain under him like a woman;
you so and so, you've been a bitch yourself."

گفت شوهر نه سرت گویی بگشت
ور نه اینجا نیست غیر من به دشت

"Nay," said the husband: "one would think your head is turned;
at any rate, there is nobody here on the plain except me."

زن مکرر کرد کان با برطله
کیست بر پشتت فرو خفته هله

The woman repeated:
"Hey, who is that man with a red hat on you back?"

گفت ای زن هین فرود آ از درخت
که سرت گشت و خرف گشتی تو سخت

"Listen, wife," he replied, "come down from the tree,
for your head is turned and you have become very stupid."

چون فرود آمد بر آمد شوهرش
زن کشید آن مول را اندر برش

When she came down, her husband went up:
the woman drew her paramour into her arms.

گفت شوهر کیست آن ای روسپی
که به بالای تو آمد چون کپی

The husband said, "Hey you whore,
who's that on top of you like a monkey?"

گفت زن نه نیست اینجا غیر من
هین سرت بر گشته شد هرزه متن

"Nay," said the wife, "there is no one here but me.
Listen, your head is turned: don't talk nonsense."

او مکرر کرد بر زن آن سخن
گفت زن این هست از امرودبن

He repeated the charge against his wife.
"This," said the wife "is from the pear-tree.

از سر امرودبن من همچنان
کژ همی‌دیدم که تو ای قلتبان

From the top of the pear-tree
I was seeing just as falsely as you, O cuckold.

هین فرود آ تا ببینی هیچ نیست
این همه تخییل از امروبنی است

Listen, come down, that you may see there is nothing:
all this illusion is caused by a pear-tree."

هزل تعلیم است آن را جد شنو
تو مشو بر ظاهر هزلش گرو

Jesting is teaching: listen to it in earnest,
do not be in pawn to its appearance of jest.

هر جدی هزل است پیش هازلان
هزلها جد است پیش عاقلان

To jesters every earnest matter is a jest;
to the wise jests are earnest.

کاهلان امرودبن جویند لیك
تا بدان امرودبن راهی است نیك

Lazy folk seek the pear-tree,
but it is a good way to *that* pear-tree.

نقل کن ز امرودبن کاکنون بر او
گشته‌ای تو خیره چشم و خیره رو

Descend from the pear-tree on which at present
you have become giddy-eyed and giddy-faced.

این منی و هستی اول بود
که بر او دیده کژ و احول بود

This is the primal egoism and self-existence
wherein the eye is awry and squinting.

چون فرود آیی از این امرودبن
کژ نماند فکرت و چشم و سخن

When you come down from this pear-tree,
your thoughts and eyes and words will no more be awry.

یك درخت بخت بینی گشته این
شاخ او بر آسمان هفتمین

You will see that this has become a tree of fortune,
its boughs reaching to the Seventh Heaven.

چون فرود آیی از او گردی جدا
مبدلش گرداند از رحمت خدا

When you come down and part from it,
God in His mercy will cause it to be transformed.

زین تواضع که فرود آیی خدا
راست بینی بخشد آن چشم ترا

On account of this humility shown by you in coming down,
God will bestow on yours eye true vision.

راست بینی گر بدی آسان و زب
مصطفی کی خواستی آن را ز رب

If true vision were easy and facile,
how should Mustafa have desired it from the Lord?

گفت بنما جزو جزو از فوق و پست
آن چنان که پیش تو آن جزو هست

He said, "Show me each part from above and below
such as that part is in Your sight."

بعد از آن بر رو بر آن امرودبن
که مبدل گشت و سبز از امر کن

Afterwards go up the pear-tree which has been transformed
and made verdant by the command, "*Be*."

چون درخت موسوی شد این درخت
چون سوی موسی کشانیدی تو رخت

This tree has become like the tree connected with Moses,
inasmuch as you have transported your baggage towards Moses.

آتش او را سبز و خرم می‌کند
شاخ او إِنِّي أَنَا اللهُ می‌زند

The fire makes it verdant and flourishing;
its boughs cry "*Lo, I am God.*"

زیر ظلش جمله حاجاتت روا
این چنین باشد الهی کیمیا

Beneath its shade all your needs are fulfilled:
such is the Divine alchemy.

آن منی و هستی‌ات باشد حلال
که در او بینی صفات ذو الجلال

That personality and existence is lawful to you,
since you behold therein the attributes of the Almighty.

شد درخت کژ مقوم حق نما
اصله ثابت و فرعه فی السما

The crooked tree has become straight, God-revealing:
its root fixed and its branches in the sky.

باقی قصهٔ موسی علیه السلام

The remainder of the story of Moses, on whom be peace.

کامدش پیغام از وحی مهم
که کژی بگذار اکنون فاستقم

For there came to him from the peremptory Revelation a message,
saying, and "Put crookedness aside now, *and be upright*."

این درخت تن عصای موسی است
کامرش آمد که بیندازش ز دست

This tree of the body is Moses' rod,
concerning which the command came to him—"Let it fall from your hand,

تا ببینی خیر او و شر او
بعد از آن بر گیر او را ز امر هو

That you may behold its good and evil;
after that, take it up by His command."

پیش از افکندن نبود او غیر چوب
چون به امرش بر گرفتی گشت خوب

Before his dropping it, it was nothing but wood;
whenever he took it up by His command, it became good.

اول او بد برگ افشان بره را
گشت معجز آن گروه غره را

At first it was shaking down leaves for the lambs;
it reduced to impotence that deluded people.

گشت حاکم بر سر فرعونیان
آبشان خون کرد و کف بر سر زنان

It became ruler over the party of Pharaoh: it turned their water into blood
and caused them to beat their heads with their hands.

از مزارعشان بر آمد قحط و مرگ
از ملخهایی که می‌خوردند برگ

From their sown fields arose famine and death
on account of the locusts which devoured the leaves,

تا بر آمد بی‌خود از موسی دعا
چون نظر افتادش اندر منتها

Till from Moses, when he considered the ultimate issue,
there went up involuntarily a prayer —

کاین همه اعجاز و کوشیدن چراست
چون نخواهند این جماعت گشت راست

"For what reason is all this disablement and striving,
since this multitude will never become righteous?"

امر آمد که اتباع نوح کن
ترك پایان بینی مشروح کن

The command came, saying, "Follow Noah!
Refrain from considering the end as it has been disclosed .

ز آن تغافل کن چو داعی رهی
امر بَلِّغْ هست نبود آن تهی

Take no heed of that, since you are one who calls to the Way.
The command, '*Deliver the message,*' is there : it is not void."

کمترین حکمت کاز این الحاح تو
جلوه گردد آن لجاج و آن عتو

The least purpose is that through this persistence of yours
that obstinacy and rebellious pride may be displayed,

تا که ره بنمودن و اضلال حق
فاش گردد بر همه‌ی اهل فرق

So that God's showing the way and letting be lost
may become evident to all the followers of religious sects.

چون که مقصود از وجود اظهار بود
بایدش از پند و اغوا آزمود

Inasmuch as the object of existence was the manifestation,
it must be tested by means of exhorting and leading astray.

دیو الحاح غوایت می‌کند
شیخ الحاح هدایت می‌کند

The Devil persists in error;
the Shaykh persists in guiding aright.

چون پیاپی گشت آن امر شجون
نیل می‌آمد سراسر جمله خون

When that grievous command proceeded step by step,
the whole Nile was turned into blood from end to end,

تا به نفس خویش فرعون آمدش
لابه می‌کردش دو تا گشته قدش

Till Pharaoh came in person to him, humbly entreating him,
his tall figure bent double,

کانچه ما کردیم ای سلطان مکن
نیست ما را روی ایراد سخن

And said, " O sovereign, do not that which we did:
we have not the face to offer words.

پاره پاره گردمت فرمان پذیر
من به عزت خو گرم سختم مگیر

I will become obedient to your command with every bit;
I am accustomed to be held in honour: do not deal hardly with me.

هین بجنبان لب به رحمت ای امین
تا ببندد این دهانه‌ی آتشین

Listen; move your lips in mercy, O trusted one,
that it may shut this fiery mouth."

گفت یا رب می‌فریبد او مرا
می‌فریبد او فریبیده‌ی ترا

He said, "O Lord, he is deceiving me;
he is deceiving Your deceiver.

بشنوم یا من دهم هم خدعه‌اش
تا بداند اصل را آن فرعکش

Shall I hearken or shall I too give him deceit,
in order that that puller of the branch may recognise the root:

کاصل هر مکری و حیله پیش ماست
هر چه بر خاك است اصلش از سماست

For the root of every cunning and contrivance is with use:
whatever is on the earth, its root is from Heaven."

گفت حق آن سگ نیرزد هم بدان
پیش سگ انداز از دور استخوان

God said, "That cur is not worth even that:
fling a bone to the cur from a distance.

هین بجنبان آن عصا تا خاکها
وا دهد هر چه ملخ کردش فنا

Listen; shake the rod, so that the sods may give back
whatever the locusts have destroyed,

و آن ملخها در زمان گردد سیاه
تا ببیند خلق تبدیل اله

And let the locusts immediately become black,
that the people may behold the transformation wrought by God ;

که سببها نیست حاجت مر مرا
آن سبب بهر حجاب است و غطا

For I have no need of means:
those means are for the purpose of a screen and covering,

تا طبیعی خویش بر دارو زند
تا منجم رو به استاره کند

To the end that the natural philosopher may attach himself to the drug;
and that the astronomer may turn his face to the star ;

تا منافق از حریصی بامداد
سوی بازار آید از بیم کساد

And that the hypocrite, from greed, may come to market at daybreak
for fear of no demand for his wares,

بندگی ناکرده و ناشسته روی
لقمه‌ی دوزخ بگشته لقمه جوی

Without having performed his devotions or washed his face:
seeking morsels he has become a morsel for Hell."

آکل و مأکول آمد جان عام
همچو آن بره‌ی چرنده از حطام

The spirit of the vulgar is devouring and being devoured,
like the lamb that feeds on hay.

می‌چرد آن بره و قصاب شاد
کاو برای ما چرد برگ مراد

The lamb is feeding, while the butcher rejoices,
saying, "For our sake it feeds on the grass of desire."

کار دوزخ می‌کنی در خوردنی
بهر او خود را تو فربه می‌کنی

In respect of food and drink you are doing the work of Hell:
you are fattening yourself for its sake.

کار خود کن روزی حکمت بچر
تا شود فربه دل با کر و فر

Do your own work, feed on the daily bread of Wisdom,
that the glorious heart may become fat.

خوردن تن مانع این خوردن است
جان چو بازرگان و تن چون ره زن است

Bodily eating and drinking is the obstacle to this eating and drinking:
the spirit is like a merchant, while the body is like a highwayman.

شمع تاجر آن گه است افروخته
که بود ره زن چو هیزم سوخته

At the time when the highwayman is consumed like firewood
is the candle of the spirit resplendent;

که تو آن هوشی و باقی هوش پوش
خویشتن را گم مکن یاوه مکوش

For you are that intelligence, and the rest is a mask concealing the intelligence.
Do not lose yourself, do not strive in vain!

دان که هر شهوت چو خمر است و چو بنگ
پرده‌ی هوش است و عاقل زوست دنگ

Know that every sensual desire is like wine and beng:
it is a veil over the intelligence, and thereby the rational man is stupefied.

خمر تنها نیست سر مستی هوش
هر چه شهوانی است بندد چشم و گوش

The intoxication of the intelligence is not wine alone:
whatsoever is sensual shuts the eye and ear.

آن بلیس از خمر خوردن دور بود
مست بود او از تکبر و ز جحود

Iblis was far removed from wine-drinking:
he was drunk with pride and unbelief.

مست آن باشد که آن بیند که نیست
زر نماید آن چه مس و آهنی است

The drunken man is he who sees that which is not:
what is a piece of copper or iron appears to be gold.

این سخن پایان ندارد موسیا
لب بجنبان تا برون روید گیا

This discourse hath no end.
“O Moses, move your lips that the herbage may spring forth.”

همچنان کرد و هم اندر دم زمین
سبز گشت از سنبل و حب ثمین

He did so, and immediately
the earth became green with hyacinths and costly grains.

اندر افتادند در لوت آن نفر
قحط دیده مرده از جوع البقر

That folk fell to the food, since they had suffered famine
and were dead from ravenous hunger.

چند روزی سیر خوردند از عطا
آن دمی و آدمی و چار پا

For several days they ate their fill of the gift, those who were inspired
by that breath and the human beings and the quadrupeds.

چون شکم پر گشت و بر نعمت زدند
و آن ضرورت رفت پس طاغی شدند

When their bellies were filled and they grasped the bounty
and the necessity was gone, then they waxed insolent.

نفس فرعونی است هان سیرش مکن
تا نیارد یاد از آن کفر کهن

The carnal soul is a follower of Pharaoh:
beware, do not satisfy it, lest it remember its ancient infidelity.

بی‌تف آتش نگردد نفس خوب
تا نشد آهن چو اخگر هین مکوب

Without the glowing heat of the fire the carnal soul will never become good:
listen, do not beat the iron till it has become like live coals.

بی‌مجاعت نیست تن جنبش‌کنان
آهن سردی است می‌کوبی بدان

Without hunger the body makes no movement:
it is cold iron you are beating. Know!

گر بگرید ور بنالد زار زار
او نخواهد شد مسلمان هوش دار

Though it weep and wail most piteously,
it will never become a true believer. Take heed!

او چو فرعون است در قحط آن چنان
پیش موسی سر نهد لابه‌کنان

It is like Pharaoh: in famine it lays its head before Moses,
as he did, making supplication;

چون که مستغنی شد او طاغی شود
خر چو بار انداخت اسکیزه زند

When it has been freed from want, it rebels:
when the donkey has cast off his load, he kicks.

پس فراموشش شود چون رفت پیش
کار او ز آن آه و زاریهای خویش

So, when its business has gone forward,
it forgets its sighs and lamentations.

سالها مردی که در شهری بود
یك زمان که چشم در خوابی رود

The man who lives in a city years,
as soon as his eye goes asleep,

شهر دیگر بیند او پر نیك و بد
هیچ در یادش نیاید شهر خود

Beholds another city full of good and evil,
and his own city comes not into his memory at all,

که من آن جا بوده‌ام این شهر نو
نیست آن من درینجایم گرو

So that, “ I have lived there; this new city is not mine:
here I am in pawn.”

بل چنان داند که خود پیوسته او
هم در این شهرش بده ست ابداع و خو

Nay, he thinks that in truth he has always lived in this very city
and has been born and bred in it.

چه عجب گر روح موطنهای خویش
که بده‌ستش مسکن و میلاد پیش

What wonder if the spirit does not remember its abodes,
which have been its dwelling-place and birthplace aforetime,

می‌نیارد یاد کاین دنیا چو خواب
می‌فرو پوشد چو اختر را سحاب

Since this world, like sleep,
is covering it over as clouds cover the stars?—

خاصه چندین شهرها را کوفته
گردها از درك او ناروفته

Especially as it has trodden so many cities,
and the dust has not been swept from its perceptive faculty,

اجتهاد گرم ناکرده که تا
دل شود صاف و ببیند ماجرا

Nor has it made ardent efforts
that its heart should become pure and behold the past;

سر برون آرد دلش از بخش راز
اول و آخر ببیند چشم باز

That its heart should put forth its head from the aperture of the mystery
and should see the beginning and the end with open eye.

اطوار و منازل آدمی از ابتدا

The diverse modes and stages of the nature of Man from the beginning.

آمده اول به اقلیم جماد
و ز جمادی در نباتی اوفتاد

First he came into the clime of inorganic things,
and from the state of inorganic things he passed into the vegetable state.

سالها اندر نباتی عمر کرد
وز جمادی یاد ناورد از نبرد

Years he lived in the vegetable state
and did not remember the inorganic state because of the opposition;

و ز نباتی چون به حیوانی فتاد
نامدش حال نباتی هیچ یاد

And when he passed from the vegetable into the animal state,
the vegetable state was not remembered by him at all,

جز همین میلی که دارد سوی آن
خاصه در وقت بهار و ضیمران

Save only for the inclination which he has towards that,
especially in the season of spring and sweet herbs—

همچو میل کودکان با مادران
سر میل خود نداند در لبان

Like the inclination of babes towards their mothers:
it does not know the secret of its desire for being suckled;

همچو میل مفرط هر نو مرید
سوی آن پیر جوان بخت مجید

Like the excessive inclination of every novice
towards the noble spiritual Elder, whose fortune is young.

جزو عقل این از آن عقل کل است
جنبش این سایه ز آن شاخ گل است

The particular intelligence of this is derived from that Universal Intelligence:
the motion of this shadow is derived from that Rose-bough.

سایه‌اش فانی شود آخر در او
پس بداند سر میل و جستجو

His shadow disappears at last in him;
then he knows the secret of his inclination and search and seeking.

سایه‌ی شاخ دگر ای نیك بخت
کی بجنبد گر نجنبد این درخت

How should the shadow of the other’s bough move, O fortunate one,
if this Tree moves not?

باز از حیوان سوی انسانی‌اش
می‌کشید آن خالقی که دانی‌اش

Again, the Creator, whom you know,
was leading him from the animal towards humanity.

همچنین اقلیم تا اقلیم رفت
تا شد اکنون عاقل و دانا و زفت

Thus did he advance from place to place,
till he has now become intelligent and wise and mighty?

عقلهای اولینش یاد نیست
هم از این عقلش تحول کردنی است

He has no remembrance of his former intelligences;
from this intelligence also there is a migration to be made by him,

تا رهد زین عقل پر حرص و طلب
صد هزاران عقل بیند بو العجب

That he may escape from this intelligence full of greed and self-seeking
and may behold a hundred thousand intelligences most marvellous

گر چه خفته گشت و شد ناسی ز پیش
کی گذارندش در آن نسیان خویش

Though he fell asleep and became oblivious of the past,
how should they leave him in that self-forgetfulness?

باز از آن خوابش به بیداری کشند
که کند بر حالت خود ریش‌خند

From that sleep they will bring him back again to wakefulness
that he may mock at his state

که چه غم بود آن که می‌خوردم به خواب
چون فراموشم شد احوال صواب

Saying, "What was that sorrow I was suffering in my sleep?
How did I forget the states of truth?

چون ندانستم که آن غم و اعتلال
فعل خواب است و فریب است و خیال

How did not I know that that sorrow and disease
is the effect of sleep and is illusion and imagination?"

همچنان دنیا که حلم نایم است
خفته پندارد که این خود دایم است

Even so this world, which is the sleeper's dream:
the sleeper fancies that it is really enduring,

تا بر آید ناگهان صبح اجل
وارهد از ظلمت ظن و دغل

Till on a sudden there shall rise the dawn of Death
and he shall be delivered from the darkness of opinion and falsehood.

خنده‌اش گیرد از آن غمهای خویش
چون ببیند مستقر و جای خویش

Laughter at those sorrows of his will take possession of him
when he sees his permanent abode and dwelling-place.

هر چه تو در خواب بینی نیك و بد
روز محشر یك به یك پیدا شود

Everything good or evil that you see in your sleep
will be made manifest, one by one, on the Day of the Congregation.

آن چه کردی اندر این خواب جهان
گرددت هنگام بیداری عیان

That which you did in this sleep in the world
will become evident to you at the time of awaking.

تا نپنداری که این بد کردنی است
اندر این خواب و ترا تعبیر نیست

Take care not to imagine that this is an evil action committed in this sleep
and that there is no interpretation for you.

بلکه این خنده بود گریه و زفیر
روز تعبیر ای ستمگر بر اسیر

Nay, this laughter will be tears and moans on the Day of interpretation,
O oppressor of the captive!

گریه و درد و غم و زاری خود
شادمانی دان به بیداری خود

Know that in the hour of your awakening
your tears and grief and sorrow and lamentation will turn to joy.

ای دریده پوستین یوسفان
گرگ برخیزی از این خواب گران

O you that have torn the coat of Josephs,
you will arise from this heavy slumber a wolf.

گشته گرگان یك به یك خوهای تو
می‌درانند از غضب اعضای تو

Your habits, one by one, having become wolves
will tear your limbs in wrath.

خون نخسبد بعد مرگت در قصاص
تو مگو که مردم و یابم خلاص

According to retaliation, the blood will not sleep after your death:
do not say, "I shall die and obtain release."

این قصاص نقد حیلت سازی است
پیش زخم آن قصاص این بازی است

This immediate retaliation is temporary:
in comparison with the blow of that retaliation this is a play.

زین لعب خوانده‌ست دنیا را خدا
کاین جزا لعب است پیش آن جزا

God has called the present world a play
because this penalty is a play in comparison with that penalty.

این جزا تسکین جنگ و فتنه است
آن چو اخصاء است و این چون ختنه است

This penalty is a means of allaying war and civil strife:
that one is like a castration, while this one resembles a circumcision.

بیان آن که خلق دوزخ گرسنگانند و نالانند به حق که روزیهای ما را فربه گردان و زود زاد به ما رسان که ما را صبر نماند

Explaining that the people of Hell are hungry and make lamentable entreaty to God, saying, "Cause our portions to be fat and let the provender reach us quickly, for we can endure no more."

این سخن پایان ندارد موسیا
هین رها کن آن خران را در گیا

This discourse has no end.
"Listen, O Moses, let those asses go to the grass,

تا همه ز آن خوش علف فربه شوند
هین که گرگانند ما را خشم‌مند

That they may all be fattened by that goodly fodder.
Listen, for We have wrathful wolves.

ناله‌ی گرگان خود را موقنیم
این خران را طعمه‌ی ایشان کنیم

We surely know the plaintive cry of Our wolves:
We make these asses a means of livelihood for them.

این خران را کیمیای خوش دمی
از لب تو خواست کردن آدمی

The gracious alchemy breathed from your lips
wished to make these asses human.

تو بسی کردی به دعوت لطف و جود
آن خران را طالع و روزی نبود

Much kindness and favour did you show in calling them,
it was not the fortune and provision allotted to those asses.

پس فرو پوشان لحاف نعمتی
تا بردشان زود خواب غفلتی

Therefore let bounty's quilt cover them,
that the slumber of forgetfulness may overtake them speedily,

تا چو بجهند از چنین خواب این رده
شمع مرده باشد و ساقی شده

So that, when this troop shall start up from suchlike slumber,
the candle will have been extinguished and the cup-bearer will have gone.

داشت طغیانشان ترا در حیرتی
پس بنوشند از جزاهم حسرتی

Their rebellious disobedience kept you in a perplexity:
therefore they shall suffer in retribution a sorrow,

تا که عدل ما قدم بیرون نهد
در جزا هر زشت را در خور دهد

To the end that Our justice may step forth
and bestow in retribution what is appropriate to every evil-doer;

کان شهی که می‌ندیدندیش فاش
بود با ایشان نهان اندر معاش

For the King, whom they were not seeing openly,
was with them secretly in their lives."

چون خرد با تست مشرف بر تنت
گر چه زو قاصر بود این دیدنت

Inasmuch as the intellect is with you, overseeing your body,
and though this perception of yours is unable to apprehend it,

نیست قاصر دیدن او ای فلان
از سکون و جنبشت در امتحان

its perception, O such and such,
is not unable to apprehend your motion and rest when it tries,

چه عجب گر خالق آن عقل نیز
با تو باشد چون نه‌ای تو مستجیز

What wonder if the Creator of that intellect too is with you?
How are you not conceding?

از خرد غافل شود بر بد تند
بعد آن عقلش ملامت می‌کند

He pays no heed to his intellect and embarks on evil;
afterwards his intellect rebukes him.

تو شدی غافل ز عقلت عقل نی
کز حضور استش ملامت کردنی

You forgot your intellect, your intellect did not,
since that act of rebuke is the result of its presence.

گر نبودی حاضر و غافل بدی
در ملامت کی ترا سیلی زدی

If it had not been present and had been heedless,
how should it have slapped you in rebuke?

ور از او غافل نبودی نفس تو
کی چنان کردی جنون و تفس تو

And if your carnal soul had not been inattentive to it,
how should your madness and heat have acted thus?

پس تو و عقلت چو اصطرلاب بود
زین بدانی قرب خورشید وجود

Hence you and your intellect are like the astrolabe:
by this means you may know the nearness of the Sun of existence.

قرب بی‌چون است عقلت را به تو
نیست چپ و راست و پس یا پیش رو

Your intellect is indescribably near to you:
it is neither to the left nor to the right nor behind nor in front.

قرب بی‌چون چون نباشد شاه را
که نیابد بحث عقل آن راه را

How should not the King be indescribably near?
For intellectual search cannot find the way.

نیست آن جنبش که در اصبع تراست
پیش اصبع یا پسش یا چپ و راست

The motion that you have in your finger
is not in front of your finger or behind it or to the left or to the right.

وقت خواب و مرگ از وی می‌رود
وقت بیداری قرینش می‌شود

At the time of sleep and death it goes from it;
at the time of waking it rejoins it.

از چه ره می‌آید اندر اصبعت
که اصبعت بی‌او ندارد منفعت

By what way dose it come into your finger,
without which your finger has no use?

نور چشم و مردمك در دیده‌ات
از چه ره آمد بغیر شش جهت

The light of the eye and pupil, by what other way
than the six directions doth it come into your eye?

عالم خلق است با سوی و جهات
بی‌جهت دان عالم امر و صفات

The world of creation is endued with quarters and directions,
know that the world of the Command and Attributes is without direction.

بی‌جهت دان عالم امر ای صنم
بی‌جهت‌تر باشد آمر لاجرم

Know, O beloved that the world of the Command is without direction:
of necessity the Commander is more without direction.

بی‌جهت بد عقل و علام البیان
عقل‌تر از عقل و جان‌تر هم ز جان

The intellect was without direction, and the Knower of the exposition
is more intelligent than intellect and more spiritual even than spirit.

بی‌تعلق نیست مخلوقی بدو
آن تعلق هست بی‌چون ای عمو

No created being is unconnected with Him:
that connection, O uncle, is indescribable,

ز انکه فصل و وصل نبود در روان
غیر فصل و وصل ننديشد گمان

Because in the spirit there is no separating and uniting,
while thought cannot think except of separating and uniting.

غیر فصل و وصل پی بر از دلیل
لیك پی بردن بنشاند غلیل

Pursue that which is without separation and union by a spiritual guide;
but the pursuit will not allay your thirst.

پی پیاپی می‌بر از دوری ز اصل
تا رگ مردیت آرد سوی وصل

Pursue incessantly, if you are far from the Source,
that the vein of manhood may bring you to the attainment.

این تعلق را خرد چون ره برد
بسته‌ی فصل است و وصل است این خرد

How should the intellect find the way to this connection?
This intellect is in bondage to separation and union.

زین وصیت کرد ما را مصطفی
بحث کم جویید در ذات خدا

Hence Mustafa enjoined us, saying,
“Do not seek to investigate the Essence of God.”

آن که در ذاتش تفکر کردنی است
در حقیقت آن نظر در ذات نیست

That One whose Essence is an object of thought,
in reality the speculation is not concerning the Essence.

هست آن پندار او زیرا به راه
صد هزاران پرده آمد تا اله

It is his opinion, because on the way to God
there are a hundred thousand veils.

هر یکی در پرده‌ی موصول خوست
وهم او آن است کان خود عین هوست

Everyone is naturally attached to some veil
and judges that it is in truth the identity (*ʿayn*) of Him.

پس پیمبر دفع کرد این وهم از او
تا نباشد در غلط سودا پز او

Therefore the Prophet banished this judgement from him,
lest he should be conceiving in error a vain imagination.

و انکه اندر وهم او ترك ادب
بی‌ادب را سر نگونی داد رب

And him in whose judgement there is irreverence,
the Lord has doomed the irreverent to fall headlong.

سر نگونی آن بود کاو سوی زیر
می‌رود پندارد او کاو هست چیر

To fall headlong is that he goes downward
and thinks that he is superior,

ز انکه حد مست باشد این چنین
کاو نداند آسمان را از زمین

Because such is the case of the drunken man
who does not know heaven from earth

در عجبهایش به فکر اندر روید
از عظیمی و ز مهابت گم شوید

Go and think upon His wonders,
become lost in majesty and awe.

چون ز صنعش ریش و سبلت گم کند
حد خود داند ز صانع تن زند

When he loses beard and moustache from His work,
he will know his station and will be silent concerning the Worker.

جز که لا احصی نگوید او ز جان
کز شمار و حد برون است آن بیان

He will only say from his soul, "I cannot,"
because the declaration thereof is beyond reckoning and bound.

رفتن ذو القرنین به کوه قاف و درخواست کردن کی ای کوه قاف از عظمت صفت حق ما را بگو و گفتن کوه قاف که صفت عظمت او در گفت نیاید کی پیش آن ادراکها فنا شود و لابه کردن ذو القرنین که از صنایعش کی در خاطر داری و بر تو گفتن آن آسانتر بود بگوی

How Dhu 'l-Qarnayn went to Mount Qáf and made petition, saying, "O Mount Qáf, tell me of the majesty of the Attributes of God"; and how Mount Qáf said that the description of His majesty is ineffable, since perceptions vanish before it; and how Dhu 'l-Qarnayn made humble supplication, saying, "Tell of His works that you have in mind and of which it is more easy for you to speak."

رفت ذو القرنین سوی کوه قاف
دید او را کز زمرد بود صاف

Dhu 'l-Qarnayn went towards Mount Qáf:
he saw that it was of pure emerald,

گرد عالم حلقه گشته او محیط
ماند حیران اندر آن خلق بسیط

And that it had become a ring surrounding the world.
He was amazed at that immense creation.

گفت تو کوهی دگرها چیستند
که به پیش عظم تو بازیستند

He said, "You are the mountain: what are the others?
For beside your magnitude they are playthings."

گفت رگهای من‌اند آن کوهها
مثل من نبوند در حسن و بها

It replied, "Those mountains are my veins:
they are not like unto me in beauty and glory.

من به هر شهری رگی دارم نهان
بر عروقم بسته اطراف جهان

I have a hidden vein in every land:
the regions of the world are fastened to my veins.

حق چو خواهد زلزله‌ی شهری مرا
گوید او من بر جهانم عرق را

When God wills an earthquake in any land,
He bids me and I cause the vein to throb.

پس بجنبانم من آن رگ را به قهر
که بدان رگ متصل گشته ست شهر

Then I make to move mightily
the vein with which the land is connected.

چون بگوید بس، شود ساکن رگم
ساکنم و ز روی فعل اندر تگم

When He says 'Enough!' my vein rests.
I am at rest, but actually I am in rapid motion"—

همچو مرهم ساکن و بس کارکن
چون خرد ساکن و ز او جنبان سخن

At rest, like the ointment, and very active;
at rest, like the intellect, while the speech by it is moving

نزد آن کس که نداند عقلش این
زلزله هست از بخارات زمین

In the opinion of him whose intelligence does not perceive this,
earthquakes are caused by terrestrial vapours.

موری بر کاغذی می‌رفت نبشتن قلم دید قلم را ستودن گرفت، موری دیگر که چشم تیزتر بود گفت ستایش انگشتان را کن که این هنر از ایشان می‌بینم، موری دیگر که از هر دو چشم روشن‌تر بود گفت من بازو را ستایم که انگشتان فرع بازواند الی آخره

An ant, walking on a piece of paper, saw the pen writing and began to praise the pen. Another ant, which was more keen-sighted, said, "Praise the fingers, for I deem this accomplishment to proceed from them." Another ant, more clear-sighted than either, said, "I praise the arm, for the fingers are a branch of the arm," et cetera.

مورکی بر کاغذی دید او قلم
گفت با موری دگر این راز هم

A little ant saw a pen on a paper,
and told this mystery to another ant,

که عجایب نقشها آن کلك کرد
همچو ریحان و چو سوسن زار و ورد

Saying, "That pen made wonderful pictures
like sweet basil and beds of lilies and roses."

گفت آن مور اصبع است آن پیشه‌ور
وین قلم در فعل فرع است و اثر

The other ant said, "That artist is the finger,
and this pen is actually the derivative and the sign."

گفت آن مور سوم کز بازو است
که اصبع لاغر ز زورش نقش بست

A third ant said, "It is the work of the arm,
by whose strength the slender finger depicted it."

همچنین می‌رفت بالا تا یکی
مهتر موران فطن بود اندکی

In this fashion it was carried upward till a chief of the ants,
was a little bit sagacious,

گفت کز صورت مبینید این هنر
که به خواب و مرگ گردد بی‌خبر

Said, "Do not regard this accomplishment as proceeding from the form,
which becomes unconscious in sleep and death.

صورت آمد چون لباس و چون عصا
جز به عقل و جان نجنبد نقشها

Form is like a garment or a staff:
figures do not move except by means of intellect and spirit."

بی‌خبر بود او که آن عقل و فؤاد
بی‌ز تقلیب خدا باشد جماد

He was unaware that without the controlling influence of God
that intellect and heart would be inert.

يك زمان از وی عنايت بر كند
عقل زيرك ابلهی‌ها می‌كند

If He withdraws His favour from it for a single moment,
the acute intellect will commit follies.

چونش گويا يافت ذو القرنين گفت
چون كه كوه قاف در نطق سفت

When Dhu 'l-Qarnayn found it speaking, he said,
after Mount Qáf had bored the pearls of speech,

كای سخن گوی خبير راز دان
از صفات حق بكن با من بيان

"O eloquent one, who are wise and know the mystery,
expound to me the Attributes of God."

گفت رو كان وصف از آن هايل‌تر است
كه بيان بر وی تواند برد دست

It answered, "Go, for those qualities are too terrible
for exposition to put its hand on them,

يا قلم را زهره باشد كه به سر
بر نويسد بر صحايف ز آن خبر

Or for the pen to dare inscribe with its point
information concerning them on the pages."

گفت كمتر داستانی باز گو
از عجبهای حق ای حبر نكو

He said, "Relate a lesser tale concerning the wonders of God,
O goodly divine."

گفت اينك دشت سيصد ساله راه
كوههای برف پر كرده ست شاه

It said, "Look, the King has made a plain full of snow-mountains,
for the distance of a three hundred years' journey—

كوه بر كه بی‌شمار و بی‌عدد
می‌رسد در هر زمان برفش مدد

Mountain on mountain, beyond count and number:
the snow comes continually to replenish them.

كوه برفی می‌زند بر ديگری
می‌رساند برف سردی تا ثری

One snow-mountain is being piled on another:
the snow brings coldness to the earth.

كوه برفی می‌زند بر كوه برف
دم‌به‌دم ز انبار بی‌حد شگرف

At every moment snow-mountain is being piled on snow-mountain
from the illimitable and vast storehouse.

گر نبودی اين چنين وادی شها
تف دوزخ محو كردی مر مرا

O king, if there were not a valley like this,
the glowing heat of Hell would annihilate me."

غافلان را كوههای برف دان
تا نسوزد پرده‌های عاقلان

Know that the heedless are snow-mountains,
to the end that the veils of the intelligent may not be consumed.

گر نبودی عكس جهل برف باف
سوختی از نار شوق آن كوه قاف

Were it not for the reflection of snow-weaving ignorance,
that Mount Qáf would be consumed by the fire of longing.

آتش از قهر خدا خود ذره‌ای است
بهر تهديد لئيمان دره‌ای است

The Fire in truth is an atom of God's wrath;
it is a whip to threaten the base.

با چنين قهری كه زفت و فايق است
برد لطفش بين كه بر وی سابق است

Notwithstanding such a wrath, which is mighty and surpasses all,
know that the coolness of His clemency is prior to it

سبق بی‌چون و چگونه‌ی معنوی
سابق و مسبوق ديدی بی‌دوی

A spiritual priority, unqualified and unconditioned:
Have you seen the prior and the posterior without duality?

گر نديدی آن بود از فهم پست
كه عقول خلق ز آن كان يك جو است

If you have not seen them that is because of feeble understanding;
for the minds of God's creatures are a single grain of that mine.

عيب بر خود نه نه بر آيات دين
كی رسد بر چرخ دين مرغ گلين

Lay the blame on yourself, not on the evidences of the Religion:
how should the bird of clay reach the sky of the Religion?

مرغ را جولانگه عالی هواست
ز انکه نشو او ز شهوت وز هواست

The bird's lofty soaring-place is the air,
since its origin is from lust and sensuality.

پس تو حیران باش بی‌لا و بلی
تا ز رحمت پیشت آید محملی

Therefore be dumbfounded without nay or yea,
in order that a litter may come from Mercy to carry you.

چون ز فهم این عجایب کودنی
گر بلی گویی تکلف می‌کنی

Forasmuch as you are too dull to apprehend these wonders,
if you say "yea" you will be straying from the truth;

ور بگویی نه زند نه گردنت
قهر بر بندد بدان نه روزنت

And if you say "nay," the "nay" will be-head you:
on account of that "nay" Wrath will shut your window.

پس همین حیران و واله باش و بس
تا در آید نصر حق از پیش و پس

Be, then, only dumbfounded and distraught,
nothing else that God's aid may come in from before and behind.

چون که حیران گشتی و گیج و فنا
با زبان حال گفتی اهدنا

When you have become dumbfounded and crazed and non-existent,
you have said with mute eloquence, "*Lead us*."

زفت زفت است و چو لرزان می‌شوی
می‌شود آن زفت نرم و مستوی

It is mighty, mighty; but when you begin to tremble,
that mighty becomes assuaged and equable,

ز انکه شکل زفت بهر منکر است
چون که عاجز آمدی لطف و بر است

Because the mighty shape is for the unbeliever;
when you have become helpless, it is mercy and kindness.

نمودن جبرئیل علیه السلام خود را به مصطفی صلی اللّٰه علیه و آله به صورت خویش و از هفت صد پر او چون یك پر ظاهر شد افق را بگرفت و آفتاب محجوب شد با همه شعاعش

How Gabriel, on whom be peace, showed himself to Mustafa, God bless and save him, in his own shape; and how, when one of his seven hundred wings became visible, it covered the horizon, and the sun with all its radiance was veiled over.

مصطفی می‌گفت پیش جبرئیل
که چنان که صورت تست ای خلیل

Mustafa said in the presence of Gabriel,
"Even as your shape is, O friend,

مر مرا بنما تو محسوس آشکار
تا ببینم مر ترا نظاره وار

Show it to me sensibly and visibly,
that I may behold you as spectators."

گفت نتوانی و طاقت نبودت
حس ضعیف است و تنك سخت آیدت

He replied, "You cannot and have not the power to endure it;
the sense is weak and frail: it would be too painful for you.

گفت بنما تا ببیند این جسد
تا چه حد حس نازك است و بی‌مدد

"Show yourself," said he, "that this body may perceive
to what an extent the senses are frail and without resources."

آدمی را هست حس تن سقیم
لیك در باطن یکی خلقی عظیم

Man's bodily senses are infirm,
but he has a potent nature within.

بر مثال سنگ و آهن این تنه
لیك هست او در صفت آتش زنه

This body resembles flint and steel,
but in quality it is a striker of fire.

سنگ و آهن مولد ایجاد نار
زاد آتش بر دو والد قهربار

Flint and steel are the birth-place whence fire is brought into being:
(from them) fire is born, domineering over both its parents.

باز آتش دست کار وصف تن
هست قاهر بر تن او و شعله زن

Fire, again, exercises sway over the bodily nature:
it is dominant over the body and flaming;

باز در تن شعله ابراهیموار
که از او مقهور گردد برج نار

Yet again, there is in the body an Abraham-like flame
whereby the tower of fire is subdued.

لاجرم گفت آن رسول ذو فنون
رمز نحن الاخرون السابقون

In consequence the all-accomplished Prophet said symbolically,
"We are the last and the first."

ظاهر این دو به سندانی زبون
در صفت از کان آهنها فزون

The material form of these two is vanquished by a anvil,
in quality they are superior to the mine of iron ores.

پس به صورت آدمی فرع جهان
وز صفت اصل جهان این را بدان

Therefore Man is in appearance a derivative of the world,
and intrinsically the origin of the world. Observe this!

ظاهرش را پشه‌ای آرد به چرخ
باطنش باشد محیط هفت چرخ

A gnat will set his outward frame whirling round;
his inward nature encompasses the Seven Heavens.

چون که کرد الحاح بنمود اندکی
هیبتی که که شود زو مندکی

When he persisted, he displayed a little
the awful majesty by which a mountain would be reduced to dust.

شهپری بگرفته شرق و غرب را
از مهابت گشت بی‌هش مصطفی

A single royal wing covered the east and the west:
Mustafa became senseless from awe.

چون ز بیم و ترس بی‌هوشش بدید
جبرئیل آمد در آغوشش کشید

When Gabriel saw him senseless from fear and dread,
he came and drew him into his arms.

آن مهابت قسمت بیگانگان
وین تجمش دوستان را رایگان

That awe is the portion of aliens,
while this fond affection is freely bestowed on friends.

هست شاهان را زمان بر نشست
هول سرهنگان و صارمها به دست

Kings, when seated on the throne,
have formidable guardsmen with swords in their hands,

دور باش و نیزه و شمشیرها
که بلرزند از مهابت شیرها

Staves and lances and scimitars,
so that lions would tremble in awe;

بانگ چاووشان و آن چوگانها
که شود سست از نهیبش جانها

The shouts of sergeants with their maces,
by the terror of which souls are enfeebled

این برای خاص و عام ره گذر
که کندشان از شهنشاهی خبر

This is for the high and low in the street,
to announce to them an emperor.

از برای عام باشد این شکوه
تا کلاه کبر ننهند آن گروه

This pomp is for the sake of the common,
so that those people may not put on the tiara of arrogance;

تا من و ماهای ایشان بشکند
نفس خود بین فتنه و شر کم کند

That it may break their egoism and that the self-conceited carnal soul
may not work mischief and evil.

شهر از آن ایمن شود کان شهریار
دارد اندر قهر زخم و گیر و دار

The country is preserved from that
by the king's having force and authority to inflict punishment.

پس بمیرد آن هوسها در نفوس
هیبت شه مانع آید ز آن نحوس

Therefore those vain desires are extinguished in souls:
awe of the king prevents that disaster.

باز چون آید به سوی بزم خاص
کی بود آن جا مهابت یا قصاص

Again, when he comes to the private banquet,
how should awe or retaliation be there?

حلم در حلم است و رحمتها به جوش
نشنوی از غیر چنگ و نی خروش

There clemency on clemency is and mercies overflowing;
you will hear no noise but that of the harp and flute.

طبل و کوس هول باشد وقت جنگ
وقت عشرت با خواص آواز چنگ

In time of war there is the terrible drum and kettle-drum;
in the hour of feasting with favourites there is the sound of the harp.

هست دیوان محاسب عام را
و آن پری رویان حریف جام را

The Board of Audit is for the common,
while the fair ones resembling peris are for the cup-companion.

آن زره و آن خود مر چالیش راست
وین حریر و رود مر تعریش راست

The coat of mail and the helmet are for the battle,
while this silken raiment and music are for the bower.

این سخن پایان ندارد ای جواد
ختم کن و الله اعلم بالرشاد

This topic has no end, O generous one:
conclude it; and God knows best the right course.

اندر احمد آن حسی کو غارب است
خفته این دم زیر خاك یثرب است

The senses in Ahmad, which are mortal,
are now laid asleep under the soil of Medina,

و آن عظیم الخلق او کان صفدر است
بی‌تغیر مقعد صدق اندر است

But that mighty-natured part of him, which is unconquerable,
dwells, without having suffered corruption, within *the abode of truth*.

جای تغییرات اوصاف تن است
روح باقی آفتابی روشن است

The bodily attributes are exposed to corruption;
the everlasting spirit is a shining sun,

بی‌ز تغییری که لا شرقیة
بی‌ز تبدیلی که لا غربیة

Incorruptible, for it is not of the east;
unchangeable, for it is not of the west

آفتاب از ذره کی مدهوش شد
شمع از پروانه کی بی‌هوش شد

How was the sun dumbfounded by a mote?
How could the candle be made senseless by a moth?

جسم احمد را تعلق بد بدان
این تغیر آن تن باشد بدان

The body of Ahmad was liable to that:
know that this corruption belongs to the body,

همچو رنجوری و همچون خواب و درد
جان از این اوصاف باشد پاك و فرد

Such as sickness and sleep and pain;
the spirit is untouched by these affections and wholly detached.

خود نتانم ور بگویم وصف جان
زلزله افتد در این کون و مکان

Indeed I cannot describe the spirit, and if I describe it,
quaking would fall upon this phenomenal existence and spatiality.

روبهش گر یك دمی آشفته بود
شیر جان مانا که آن دم خفته بود

If its fox was perturbed for a moment,
belike the lion-spirit was then asleep.

خفته بود آن شیر کز خواب است پاك
اینت شیر نرمسار سهمناك

That lion which is immune from sleep was asleep:
lo, a complaisant terrible lion!

خفته سازد شیر خود را آن چنان
که تمامش مرده دانند این سگان

The lion feigns to be asleep
so that those curs think he is quite dead;

ور نه در عالم که را زهره بدی
که ربودی از ضعیفی تُربدی

Else, who in the world would dare to rob a poor man
of a grain of laxative mineral?

کف احمد ز آن نظر مخدوش گشت
بحر او از مهر کف پر جوش گشت

The foam of Ahmad was torn by that sight,
his sea surged up for love of the foam.

مه همه کفست مُعطی نور پاش
ماه را گر کف نباشد گو مباش

The moon is entirely a bounteous light-diffusing hand:
if the moon have no hand, let it have none!

احمد ار بگشاید آن پر جلیل
تا ابد بی‌هوش ماند جبرئیل

If Ahmad should display that glorious wing,
Gabriel would remain dumbfounded forever.

چون گذشت احمد ز سدره و مرصدش
و ز مقام جبرئیل و از حدش

When Ahmad passed beyond the Lote-tree
and his place of watch and station and farthest limit,

گفت او را هین بپر اندر پی‌ام
گفت رو رو من حریف تو نی‌ام

He said to him, "Listen; fly after me."
He said, "Go, go; I am no longer your companion."

باز گفت او را بیا ای پرده سوز
من به اوج خود نرفتستم هنوز

He answered him, saying, "Come, O destroyer of veils:
I have not yet advanced to my zenith."

گفت بیرون زین حد ای خوش فر من
گر زنم پری بسوزد پر من

He replied, "O my illustrious friend,
if I take one flight beyond this limit, my wings will be consumed."

حیرت اندر حیرت آمد این قصص
بی‌هشی خاصگان اندر اخص

This tale of the elect losing their senses
in the most elect is amazement on amazement.

بی‌هشیها جمله اینجا بازی است
چند جان داری که جان پردازی است

Here all unconsciousness is play. How long will you keep
possession of your soul? For it is abandoning your soul.

جبرئیلا گر شریفی و عزیز
تو نه‌ای پروانه و نه شمع نیز

O "Gabriel," though you are noble and revered,
you are neither the moth nor the candle .

شمع چون دعوت کند وقت فروز
جان پروانه نپرهیزد ز سوز

When the candle calls at the moment of illumination,
the soul of the moth does not shrink from burning.

این حدیث منقلب را گور کن
شیر را بر عکس صید گور کن

Bury this topsy-turvy discourse:
make the lion the prey of the wild ass.

بند کن مشك سخن پاشیت را
وامکن انبان قلماشیت را

Stop up your word-sweating water-skin;
do not open the bag of your reckless talk.

آن که بر نگذشت اجزاش از زمین
پیش او معکوس و قلماشی است این

He whose parts have not passed beyond the earth—
this is absurd and reckless talk in his view.

لا تخالفهم حبیبی دارهم
یا غریبا نازلا فی دارهم

Do not resist them, O my beloved;
deal gently with them, O stranger lodging in their home.

اعط ما شاءوا و راموا و ارضهم
یا ظعینا ساکنا فی ارضهم

Give what they wish and desire,
and satisfy them, O emigrant dwelling in their land.

تا رسیدن در شه و در ناز خوش
رازیا با مرغزی می‌ساز خوش

Till coming to the king and to sweet delight,
O man of Rayy be on good terms with the man of Merv.

موسیا در پیش فرعون زمن
نرم باید گفت قَوْلًا لینا

O “Moses,” in presence of the Pharaoh of the time
you must speak softly *with mild words*.

آب اگر در روغن جوشان کنی
دیگدان و دیگ را ویران کنی

If you put water into boiling oil,
you will destroy the trivet and the kettle.

نرم گو لیکن مگو غیر صواب
وسوسه مفروش در لین الخطاب

Speak softly, but do not speak aught except the truth:
do not offer temptation in your mildness of address.

وقت عصر آمد سخن کوتاه کن
ای که عصرت عصر را آگاه کن

The time of afternoon is come: cut short the discourse,
O you whose expression makes (the people of) the age acquainted.

گو تو مر گل خواره را که قند به
نرمی فاسد مکن طینش مده

Do you tell the clay-eater that sugar is better:
do not show injurious softness, do not give him clay.

نطق جان را روضه‌ی جانیستی
گر ز حرف و صوت مستغنیستی

Speech would be a spiritual garden to the soul,
if it were independent of letters and sounds.

این سر خر در میان قندزار
ای بسا کس را که بنهاده ست خار

Oh, there are many a one in whom this donkey’s head
amidst the sugar plantation has fixed a thorn!

ظن ببرد از دور کان آن است و بس
چون قچ مغلوب وامی‌رفت پس

He, from afar, supposed that it is just that, nothing more;
he was retiring, like a ram vanquished in fight.

صورت حرف آن سر خر دان یقین
در رز معنی و فردوس برین

Know for sure that the form is that donkey’s head in the vineyard
and highest Paradise of the spiritual reality.

ای ضیاء الحق حسام الدین در آر
این سر خر را در آن بطیخ زار

O Ziyá’u ’l-Haqq Husámu’ddín,
bring this donkey’s head into that melon-field,

تا سر خر چون بمرد از مسلخه
نشو دیگر بخشدش آن مطبخه

In order that, when the donkey’s head has died to the skinning-place,
that kitchen may bestow on it another growth.

هین ز ما صورت‌گری و جان ز تو
نه غلط هم این خود و هم آن ز تو

Listen, the shaping is from me and the spirit from you;
nay, in error: truly both this and that are from you.

بر فلك محمودی ای خورشید فاش
بر زمین هم تا ابد محمود باش

You are glorified in Heaven, O conspicuous Sun:
be also glorified on earth forever,

تا زمینی با سمایی بلند
يك دل و يك قبله و يك خو شوند

That the inhabitant of the earth may become one in heart
and one in aim and one in nature with the sublime celestial.

تفرقه بر خیزد و شرك و دوی
وحدت است اندر وجود معنوی

Separation and polytheism and duality will disappear:
in real existence there is unity.

چون شناسد جان من جان ترا
یاد آرند اتحاد ما جری

When my spirit recognises your spirit,
they remember their being one in the past,

موسی و هارون شوند اندر زمین
مختلط خوش همچو شیر و انگبین

And on the earth become Moses and Aaron,
sweetly mingled like milk and honey.

چون شناسد اندك و منكر شود
منکری‌اش پرده‌ی ساتر شود

When it recognises a little and denies,
its denial becomes a veil covering.

بس شناسایی بگردانید رو
خشم کرد آن مه ز ناشکری او

Many a one who recognised averted his face:
that Moon was angered by his ingratitude.

زین سبب جان نبی را جان بد
ناشناسا گشت و پشت پای زد

Hence the evil spirit became unable to recognise
the spirit of the Prophet and turned on its heel.

این همه خواندی فرو خوان لَمْ یکن
تا بدانی لج این گبر کهن

You have read all this: read *Lam yakun*,
that you may know the obstinacy of that old infidel.

پیش از آن که نقش احمد فر نمود
نعت او هر گبر را تعویذ بود

Before the form of Ahmad displayed its glory,
the description of him was a phylactery for every infidel.

کاین چنین کس هست تا آید پدید
از خیال روش دلشان می‌طپید

"There is someone like this": "till he shall appear";
and their hearts were throbbing at the imagination of his face.

سجده می‌کردند کای رب بشر
در عیان آریش هر چه زودتر

They were prostrating themselves, crying, "O Lord of mankind,
will You bring him before our eyes as quickly as may be?"

تا به نام احمد از یستفتحون
یاغیانشان می‌شدندی سر نگون

In order that, by *asking to grant them victory* in the name of Ahmad,
their enemies might be overthrown.

هر کجا حرب مهولی آمدی
غوثشان کراری احمد بدی

Whenever a formidable war arose,
Ahmad's pertinacity in onset was always their succour;

هر کجا بیماری مزمن بدی
یاد اوشان داروی شافی شدی

Wherever there was a chronic sickness,
mention of him was always their healing medicine.

نقش او می‌گشت اندر راهشان
در دل و در گوش و در افواهشان

In their way his form was coming into their hearts
and into their ears and into their mouths.

نقش او را کی بیابد هر شغال
بلکه فرع نقش او یعنی خیال

How should every jackal perceive his form?
Nay, the derivative of his form, that is to say, the imaginal idea.

نقش او بر روی دیوار ار فتد
از دل دیوار خون دل چکد

If his form should fall on the face of a wall,
heart's blood would trickle from the heart of the wall;

آن چنان فرخ بود نقشش بر او
که رهد در حال دیوار از دو رو

And his form would be so auspicious for it
that the wall would at once be saved from having a double face.

گشته با یك رویی اهل صفا
آن دو رویی عیب مر دیوار را

Beside the single-face of the pure,
that double-face has become a fault in the wall.

این همه تعظیم و تفخیم و وداد
چون بدیدندش به صورت برد باد

All this veneration and magnification and affection
the wind swept away, as soon as they saw him in form.

قلب آتش دید و در دم شد سیاه
قلب را در قلب کی بوده ست راه

The false coin saw the fire and immediately became black:
when has there been a way for the false coin to enter the heart?

قلب می‌زد لاف اشواق محك
تا مریدان را در اندازد به شك

The false coin was talking boastfully of its desire for the touchstone,
that it might cast the disciples into doubt.

افتد اندر دام مکرش ناکسی
این گمان سر بر زند از هر خسی

A worthless one falls into the snare of its deceit;
from every base fellow the thought pops up,

کاین اگر نه نقد پاکیزه بدی
کی به سنگ امتحان راغب شدی

That if this was not genuine coin,
how should it have become eager for the touchstone?

او محك می‌خواهد اما آن چنان
که نگردد قلبی او ز آن عیان

It desires the touchstone, but one of such a kind
that its falseness will not be clearly exposed thereby.

آن محك که او نهان دارد صفت
نی محک باشد نه نور معرفت

The touchstone that keeps hidden the quality is not a touchstone,
nor the light of knowledge.

آینه کاو عیب رو دارد نهان
از برای خاطر هر قلتبان

The mirror that keeps hidden
the defects of the face to flatter every cuckold

آینه نبود منافق باشد او
این چنین آیینه را هرگز مجو

Is not a mirror; it is hypocritical.
Do not seek such a mirror so long as you can.

پایان دفتر چهارم

Persian / Farsi Translation of Arabic Preface

بنام خداوند بخشنده و مهربان

سَفر چهارم به سوی نکوترین جایگاه های بهاری، وبزرگترین فایدتهای معنوی است. دل عارفان با مطالعهٔ آن شادمان گردد، چنانکه گلشنِ (طبیعت) از ریزش قطره های باران به سرور و نشاط آید، ودیدگان به خواب نوشین اُنسَ گیرد. در آن سَفَراست راحت جان ها و درمان تن ها. و این سفر، همانگونه است که پاکدلان خواهند و دوست دارند، وسالکان جویند وآرزویش کنند. این سفر، مایهٔ روشنی دیدگان وشادمانی جا ن هاست. و گواراترین میوه ها برای چینندگان و والاترین خواسته ها و آرزوهاست. رسانندهٔ بیمار به طبیب، و عاشق به معشوق. و این سفر، به واسطهٔ حمد خدا از بزرگترین دهش ها و نفیس ترین بخشش های سترگ است. تجدید کنندهٔ میثاقِ اُنس، آسان کنندهٔ سختی های سختی کِشندگان. مطالعهٔ این دفتر، بر حسرت وافسوسِ دوراَفتادگان وادی حقیقت افزاید، و شادی و سپاسِ نیکبختان حق باور را مزید دارد. سینهٔ آن (دفتر چهارم) به چنان زیورهایی آراسته شده کهَ حتّی سینهٔ زنان زیبا رخسار[۳] نیز بدان زیب نشده است . پاداشی است برای عالمان و عاملان . این دفتر بسان قرص کامل ماه تابان است و همچون بختی است که باز آید[٤]. همان بختی که بر آرزویِ آرزومندان افزاید، و پیشآهنگ طلب عاملان است. آرزوی فروخفته را رفعت، و امید فرومرده را وسعت دهد. این دفتر بسان آفتابی است که از پسِ پراکنده شدن ابرها بتابد. این دفتر، نوری است برای یاران ما، و دفینه ای است برای پسینَیان ما. از خدا توفیق آن خواهیم که سپاس آن را به ما ارزانی کناد، زیرا سپاس ، همچون زنجیری است که نعمت موجود را نگه دارد. و نعمت فزونتر را صید کند. و هیچ نشود جز آنچه خدا خواهد. «ازجمله چیزها که مرا اندوهگین ساخت، این بود که من به خواب اندر شده بودم. و از خنکای نسیم لطیف به خواب فرو رفته بودم. تا آنکه کبوتری بر شاخساران انبوه جنگل با ترنّم گریهٔ دلکش خود مرا فرا خواند. و اگر پیش از گریهٔ او من به خاطر معشوقی می گریستم، دلم را پیش از پشیمانی آرامش می دادم. ولی او پیش از من بگریست و گریه اش مرا برانگیخت، و گفتم برتری از آنِ پیشی گیرنده است.»[۱] خداوند به فضل و کَرم و نعمت فراوان خویش رحمت کناد پیشینیان و ِپسیننیان و وفاداران به عهد و خواهندگان وفاداری را . زیرا اوست بهترین کسی که از او درخواست شود، و بدو امید رود. خداوند بهترین حافظان است[۲]، و اوست مهربان ترین مهربانان، و بهترین انیسان و وارثان[۳]. و بهترین عوض دهندگان است بر پرستشگرانی که (در مزرعهٔ دنیا بذر عمل صالح) می کارند. و درود خدا بر سرور ما محمّد و بر جملهٔ پیامبران و رسولان. اجابت فرما ای پروردگار جهانیان.

۱- گولپینارلی دربارهٔ چهار بیت فوق می نویسد: آخرین بیت از چهار بیت عربی که با این ابیات آغاز می شود در انباء الرواة جمال الدین ابوالحسن قفطی (م ٦٤٦ ه / ٢٨٤م) آمده است. هر چند نام شاعر قید نشده، امّا مصحّح با نقل سه بیت دیگر در پاورقی می افزاید که این شعر در شرح مقامات حریری از ابوالعباس احمدبن عبدالمومن شریشی آمده است. شعر از عدّی بن رقاع عاملی (م٩٥ ه / ٧١٤م) معاصر جزیری است. عبارت «برتری، پیش گیرنده راست» در عربی به صورت ضرب المثل در آمده است.

۲- مقتبس از آیهٔ ٦٤ ، سورهٔ ١٢ ،(یوسف).

۳- مقتبس از آیهٔ ٨٩ سورهٔ ٢١ ،(انبیاء).

دفتر چهارم فهرست مطالب